JUNE 1976

youth MAGAZINE

INSIDE: IRON-O
T-SHIRT TRANSFE

FROM "NASHVILLE" TO "BUFFALO BILL"

SENATOR RICHARD SCHWEIKER INTERVIEWED

CARTOONISTS PROBE 200 YEARS

FORUM:

U.S. SENATOR

RESEARCHER

MEDICINE MAN

RETIRED WORKER

ELDERLY WOMAN

WIDOW

COLLEGE STUDENT

NEWS PHOTOGRAPHER

NTERVIEW WITH RICHARD S. SCHWEIKER

the tradition of our colonial rebears, there are legislators who ange their minds after careful nsideration, who don't always llow the party line, and who ally care about the people back me. An example is Republican nator Richard S. Schweiker of nnsylvania.

Recently, as a member of the U.S. nate's Select Committee on Intelgence Operations, Senator hweiker sponsored a resolution to der a new look into the assassinan of President John F. Kennedy. ace Senator Schweiker had been a liever in the Warren Commission port, but new evidence changed s mind.

When his conscience moves him, nator Schweiker speaks out ainst his own party's stance on ues. He was an early critic of the xon Administration's handling the Watergate crisis.

Since his election to the Senate in 68, he has maintained a 98 rcent voting attendance record. e sends out periodic newsletters to nnsylvanians, both to keep them formed and to poll their opinns. He answers up to 10,000 letters m his constituents each week.

Having previously served four ms in the House of Representaes, Senator Schweiker is now in s second term in the upper house. e is married to a former TV rsonality, Claire Coleman, and they have five children: Malcolm C. (19), Lani Lynn (17), Kyle Claire (11), Richard S. Jr. (9), and Lara Kristi (7). He is a member of Central Schwenkfelder Church, Worcester, Pa., which is part of a small denomination pre-dating the birth of the nation. It is affiliated with the United Church of Christ.

An excerpted interview follows:

As we celebrate our Bicentennial, do you feel there's too much dwelling on the past and not enough on the future?

One of the old adages of the sea says that if you want to know where you're going, you look at the wake of the ship and line up that wake to the point where the bow of the ship should be going. That analogy is true today. We've had some rough sailing lately—internally in our government with Watergate, in the economy, and in some other aspects—but if looking back helps us learn to plan a better future, that's healthy. You avoid future mistakes by remembering history.

What are some of the changes which you feel are needed in our political system to perfect our democracy to reflect the new times in which we live?

I think the most urgent political reform is to clean up the system of financing campaigns. Watergate was made possible through unregulated campaign financing, and we have a long way to go before the

youth magazine

JUNE 1976, VOL. 27, NO. 6

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YOUTH Magazine is published for high school young people in the following participating churches: United Church of Christ, the Episcopal Church, the United Presbyterian Church in the U.S.A., the American Lutheran Church, the Moravian Church, the Lutheran Church in America, the Presbyterian Church in the U.S., the American Baptist Churches in the U.S.A., and the Cumberland Presbyterian Church. YOUTH is also recommended for use among the young people of the Anglican Church of Canada. YOUTH is recommended for Roman Catholic young people by TeleKETICS (The Franciscan Communications Center).

Opinions expressed in these pages are not necessarily those of the cooperating churches.

YOUTH Magazine is published monthly except for July-August by the United Church Press, 1505 Race Street, Philadelphia, Pa. 19102.

Second Class postage paid at Valley Forge, Pa., and at additional mailing offices. Accepted for mailing at a special rate of postage, provided for in Section 1103, Act of October 3, 1917, authorized June 30, 1943.

SUBSCRIPTION RATES: Single subscriptions, $8.00 a year; $14.00 for two years. Group rates, three or more to one address: $4.50. Single copies, 60 cents. Rates outside Continental North America, $1.50 additional per year.

SUBSCRIPTION RATES FOR MEMBERS OF PARTICIPATING CHURCHES: Single subscriptions, $6.00 a year; $10.00 for two years. Group rates and single copies same as above.

SUBSCRIPTION OFFICES: YOUTH Magazine, Room 1310, 1505 Race St., Philadelphia, Pa. 19102. For United Presbyterian subscription rates: 1132 Witherspoon Bldg., Philadelphia, Pa. 19107. For American Baptist subscription rates: American Baptist Board of Educational Ministries, Valley Forge, Pa. 19481.

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DESIGNERS: Bob and Sandy Bauer

Front Cover: UPI Photo
Back Cover: Guindon, *The Minneapolis Tribune*, July 4, 1975, used by permission.

system is perfected. In my ow campaign in 1974, I attempted remove the influence of larg special-interest giving by seekin contributions from small givers. W succeeded beyond our most opt mistic dreams. I received more tha 16,000 individual contributions an the average contribution w $46.71. Although the law require that only contributions above $1 be reported, we insisted that eve contribution, regardless of amoun be publicly reported. I also refuse any cash over $10, although the la contained no such restriction.

Eventually, public financing h to be the answer. But Congress m drag its heels on Congression public financing because many my colleagues don't like the idea voting campaign funds for the potential opponents. I believe pu lic financing is inevitable an desirable, but until it's a reality, favor strict restrictions and discl sure requirements like we had in m 1974 campaign.

Some people feel democracy dying as a way of governmen especially among the new Thi World nations. How do you feel?

Democracy is a way of gover ment that takes time, weenin growth, patience, perseveranc and understanding. You just ca not set up instant democracies countries that are suddenly fac with newly-won national indepe dence, newly-won individual fre dom, and new economic respons

bilities and opportunities.

The one big advantage that the United States has is its 200 years of history—building a culture, a government, and an economy whose experience is based on democracy. However, these new countries don't have that history to build on. Democracy is made even harder for them if they have been repressed for hundreds, even thousands, of years. And their countries can't always take the stresses and strains that we've been able to do.

In our own country, on the other hand, I think that democracy—despite our problems—is stronger than ever. The base we're building on now, plus the recent set-backs we've had, will, in the long run, strengthen our democracy even more than in the past.

What is the key to the success of a democracy?

A lot of it is participation—citizen participation. Therefore, we've got to find ways to make our government more responsive to people's needs, to make the political process work better, and to make it more attractive for people to take part in.

How do you convince people that they can do something as individual citizens?

It all gets back, I guess, to how motivated and how dedicated they are. When I entered politics as an independent Republican candidate who had never run for an elected office, everybody said I could not win without the support of the

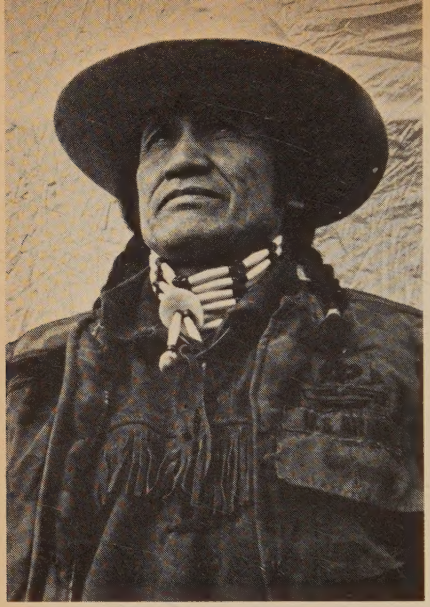
Citizen portrait photos by Rick Smolan

I have a hard time deciding if I'm proud to be an American. Sometimes I look at what we as a nation are doing to the American Indian, to old people, to the poor, to the people who need good health care and I also read about the FBI and the CIA and the way our whole government seems to operate, and it really upsets me to be an American. But then, when I start dealing with individuals, when I read about small groups of sincere and dedicated people who really are trying to make things better in a positive way, well, then I guess I am proud to be American.

When you travel in this country, people seem to be really helpful, really optimistic. There's a pragmatism in the American spirit that I really like. And I don't think you feel that sort of youthful positive energy in most other countries. We tend to be extremely critical of ourselves, like an adolescent one day worrying about pimples and the next day about the size of her nose. It's a self-examination that's part of growing up.

I think that the Equal Rights Amendment will become the most important event in our history. I think it's an incredible step toward dignity and respect for all people. Right now we aren't using half the emotional and intellectual energy in this country because women are suppressed.

—Chris Thomson, 32, freelance researcher



To a traditional Indian, the idea of American celebrating its Bicentennial is both humorous and sad. Humorous because the Indian knows that what you call America is much older than 200 years old. Sad because what you call America was in trust to the Indian from Mother Earth. The Indian does not believe one can own land. One can merely care for it. The white man does not celebrate the land but rather his possession, his conquest, his rape of the land. As a traditional medicine man, it saddens me to see a race celebrate an event that is better left forgotten.

Perhaps the irony of Thanksgiving is the event that you should think about. That first winter when the Pilgrims were starving and freezing, who came to share food and friendship? Who came with presents and respect? Does it not seem ironic that in all of America's celebrations and holidays there is not even one day set aside to thank the Indian for that first Thanksgiving? Maybe there is no recognition because there is something the white man wants to forget. What could that be?

—Selo Blackcrow, 42, medicine man

organized structure of the party. And yet, a lot of people, including many youth, really helped me—coffee klatches, neighborhood meetings, civic-motivated groups, and the like—and we overturned the organizaton for the first time in 100 years. It showed that if enough people really care and get active, you can change things.

And I think young people particularly are in the driver's seat today, because, unlike when I first got into politics 15 years ago, you now have an acceptance of young people in politics. Before, when I got in, being young was frowned upon and you were told to wait in line and you had to have seniority to do this and that. But today, on the contrary, in my seven years in the Senate, the younger and newer Senators are more welcome than before. They're immediately asked to participate, where before you were to be seen and not heard. So youth have the credentials today to do things they never had even 15 years ago.

Secondly, young people are more informed, better educated, and more knowledgeable about what's going on in the world. Third, there's a certain feeling of advocacy among young people that didn't exist in my World War II generation type.

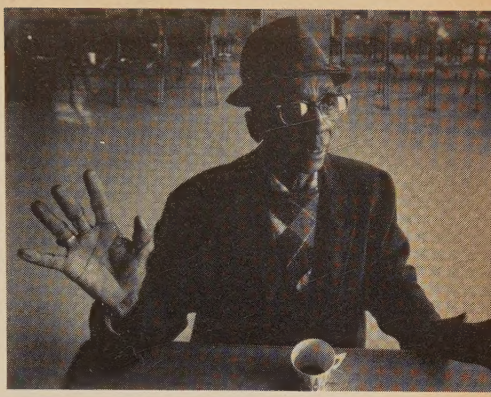
So when you combine the freedoms that are given to young people with the educational knowledge and expertise, plus the sense of dedication and advocacy among some elements of youth, this opens

up a whole new horizon. Because of these three factors, I think today's youth can really shape our country far more than my generation was given the opportunity to do.

Some people feel that today's youth are apathetic and that they've given up on the system. Is this your reading of youth as you meet with them?

I think today's young people are simply shifting gears, according to the times and the circumstances involved. What gave rise to the vocal and militant protests of the 60's were the two major issues of the war in Vietnam and the draft. One was fighting a war that many young people didn't agree with and the other was compulsion in terms of involuntary servitude. The stress and pressures of these issues brought a more strident and more visible rhetoric and participation into the system which is not now needed. The vocal 60's were an outgrowth of the system not responding to our young people. Now the system has responded. The draft is almost phased out and we've withdrawn from Vietnam.

And our foreign policies are continuing to respond to the concerns of young people. For example, were they going to have to serve in Angola? Congress said "No." The government is by and large far more aware of and sensitive to young people. The result is that young people have lowered their rhetoric and channelled their activ-



All I know is America. Everything I've learned and gained is from America, so I have to say it's for the best. I know it's better in America for blacks today than in the past. I was born in Georgia, raised in Tennessee, and I've seen some things change for the better. But there's a long way to go yet. There should be more freedom for the blacks. I don't think the Bicentennial should be the time for us to pat ourselves on the back but instead make things more equal for everyone.

I go along with each person being treated equal. I think people should try to love each other better, agree with each other more, and try to get along better. And I think that's the job of the government. For example, it's often bothered me that there isn't a national holiday to celebrate Lincoln's freeing of the slaves.

As my kids have grown up, I've been happy to see them getting some of the freedoms I've never had. They have freedom of speech like anybody else you know. But during the time I was growing up, my father died and my mother had to raise the nine kids all by herself and things were pretty rough. I mean I did okay. I got up to 12th grade, got married, and had to go to work. But life in America has really been good to me. Our four children are all doing well, so I really can't kick about anything.

—Avon Clark, 61,
retired aircraft inspector

I think it's wonderful that America is 200 years old. I think being an American means having decency and respectability and honor. That's how I was raised—to love my country. I think this country is bad today because of a lack of decency. You've got the kids living together that ain't married and having children and I don't think that's right. I think we should take and make everybody respectable. To make them decent, we should put them in jail, if we have to.

I'd like to see people get closer to God in this country, too. If I had the chance to live my life over again, I wouldn't change anything about me or my life because God was my friend and he stood by me and that's why I am the way I am. Nowadays I mostly pass the time by listening to the radio or I go to the store or I go to church on Sundays. I was married in a church in 1918 when I was 24 but my husband died ten years ago and now I live alone on his pension. The best times in my life were when my three boys came home from the war. They don't come here to visit me too much anymore. . . . I'm a good Republican. I'd never vote anything else. I even campaigned for President Nixon and I think they done him dirt. I'll be a Republican until the day I die.

—Theresa Krantz, 87, elderly woman

ism into more subdued and mo
erating actions. But I don't equa
that to abandoning their fight.

*As we enter the third centur
what are the top priorities for o
country?*

Immediately ahead is getting o
economy under control, wheth
it's inflation or unemployme
Not since the 30's has our econo
taken the strains that it is current
taking. This is a new phenomen
for many of our young peop
because they don't recall the 30
Our first emphasis, therefo
should be on internally getting o
country back on the tra
economically and realistically.

Second, we as a nation have
find a new role to play in this wor
today. We need to find a profile a
a policy that reflects our strength
a country, our independence a
unity as a democratic people, o
concern for people's needs at ho
and abroad, and yet does not get
involved in every war around t
globe.

*Once we were the world's mo
nation. Why are we now the tar
of criticism from overseas?*

Part of this stems from our st
trying to deal with world probler
as if we were in the heart of the Co
War. For example, if an element i
foreign country is getting supp
from the communists, we so oft
support the opposing or an
communist side, even though th
side may be a military dictatorsh
or a right-wing regime that does n

reflect the American spirit of freedom and independence. This distorts our image as a truly democratic nation, not only in the eyes of many Third World countries, but in the eyes of many of our own young people. It's disillusioning. So we must find a way of standing up for what we believe in and of promoting freedom without necessarily supporting every regime that's anti-communist, even though it might not represent what we traditionally stand for as a nation. That's where our foreign policy needs careful consideration toward change.

Many minorities are asking, "Why should we celebrate the Bicentennial?" How do you respond?

While every minority can look back, maybe with some regret, about some of the things that have happened in the past, each one has a stake in the future of this nation. Although we still have a way to go, I certainly can't look at the 15 years I've served in the House and Senate without seeing tremendous progress legislatively in the areas of minority groups. I believe that we have set the legislative framework upon which we can build. I feel that there's reason for encouragement that there's a lot of potential change in our future.

Is there still a role for the churches in our democracy?

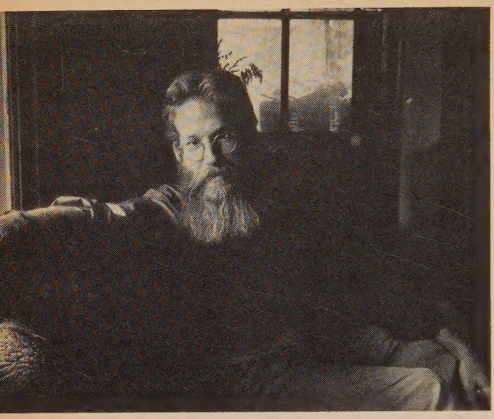
I think there is. At the same time, you have to look at what has happened to churches along with

Our country should have some celebration but not spend all that money on saying "Yea! America!" Let's solve our problems and then celebrate. They should use some of that money to create jobs and I'm afraid that the only people making money off the Bicentennial are the ones who had money to begin with. On TV I saw poor people in this country eating dog food; are they celebrating?

I was married at 17 and widowed at 45. I was too busy bringing up my children, to think about getting an education or learning a skill. Now they tell me it's too late. I'm too old. I live on a fixed income and things keep going up. With me everything seems to be dwindling, so how can I feel like celebrating? Don't get me wrong! I wouldn't trade being American for anything else. Being Jewish, I can hold my head up and say I'm a Jew. There are very few countries where I could do that without fear.

But why do they discriminate against anybody over 40? After 40 you're dead? They don't want you; you're too old? I'm usually a cheerful person, believe me, but they tell me that you're too old to enjoy being young and too young to get the benefits of old age. Why doesn't the government finance training programs so that someone who really wants to work and learn a skill can still be a productive member of society, no matter their age? It's a youth-oriented country. If you're older, forget it. You don't fit in anyplace.

—Binnie Hochman, 55, widow



At one time, in the early 60's, I could picture myself as a soldier. I had a spate of moral patriotism—I decided I would probably sign up when the time came and lay my life down for my country. That's changed now. I'd lay my life down for people, but certainly not for any national idealism—perhaps more an internationalism. The world is really very small and to think only of national boundaries is really pretty silly—and it's not where political thought should be. But we live in an age where nationalism is still very strong and national boundaries are very important to certain people. But as economic thought is beginning to catch up to the economic reality, these ideas of nationalism are slowly being transcended.

There's a strange irony in this country. America is a dream land, yet many of us lead "lives of quiet desperation." A lot of people are opting not to take control of their lives. They are allowing themselves to be herded around—that's the ethos of the age. Hopefully, people will progress beyond that. At some point the realization will come that we are only as healthy, as good, and as educated as the least educated, the worst fed, and the poorest. The chain of humankind is as strong as its weakest link. We are really on the cusp of the transition into a really enlightened age where we'll realize that we just don't have time for selfishness.

—Brian Patterson, 25, college student

other public institutions. You people are questioning the re vance of institutions today, whetl it's the Congress, the Presiden the churches, business, educati or labor. Youth don't accept insti tions on face value as my generati did. They ask: What is each insti tion's role today? What is it rea doing? How effective is it? T questioning is healthy, as long a does not turn into skepticism a cynicism, but remains a s analysis and a way of improvi our institutions. There's a lot Congress we're going to have improve if we're going to establish participatory democra The same is true with church They have to be more relevant what our young people are looki for, what their ideals are, and wl their needs are. Because th institutions have not really chang to meet expectations of today, tha why you find disillusionment the

If democracy is to succeed, w characteristics should the peo look for in selecting their leade

In the climate in which operate today, certainly integr has to be key. We need leaders w are true to themselves as well as t to the people they represent. S ond, a good leader needs for rightness and candor. People w to know that you're telling straight and they don't want the political slogans and promises t are meaningless. Third, peo don't want leaders who use polit

n the old sense of the word—horse-
ading, blaming the other party,
c. They want somebody who acts
onstructively and in a straight-
orward manner, who deals with
eople in government much the
me way that you and I would deal
our personal relationships. If you
n't meet the test of a personal
lationship, you don't belong in
overnment leadership.

*Some people try to silence debate
here there are strong differences of
pinions. How do you feel?*

If there's one thing our country
as founded on 200 years ago it is its
ility to tolerate differences. What
s made our country strong has
en the diversity among our
eople—politically, religiously,
cially. So the more we tolerate
fferences, especially in terms of
aling with people who disagree
ith us, the stronger we'll be.

*You seem to be optimistic about
e future.*

Yes. I'm far more encouraged
out the future and health of our
untry than many other people are
the present time. One reason is
at I often meet with young people
d I am impressed with their
ealism and their knowledge. I'm
pressed by the fact that they want
see us do better—"Why don't we
prove? Why don't we do more to
lp others? Why aren't our stan-
rds higher?" That is an encour-
ging sign to me, because they now
ve the political power to make
ese things happen. □

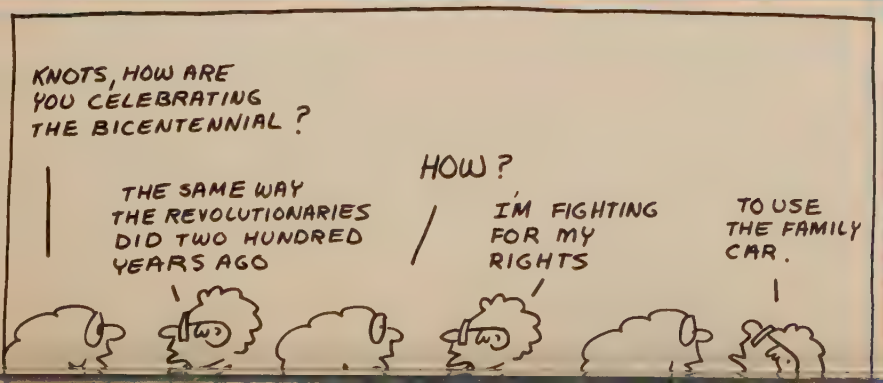
As a photographer for *The Tennessean* for 23 years, I've had a unique opportunity to enter into thousands of people's lives. I get to see how people live and die, their moments of tragedy and joy. The camera allows me to enter and observe the lives of a whole society. I see the problems facing our society on a day-to-day basis. Many of them are immediate and need to be dealt with, not ignored. I've often thought that it should be a prerequisite for politicians to work as newspaper reporters or photographers before they take office so that they could see the kinds of problems that need to be worked on.

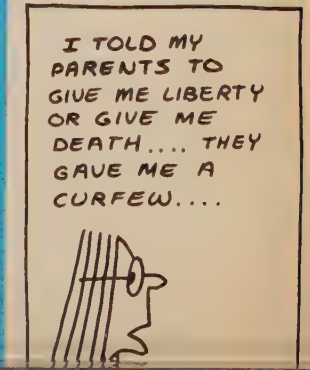
Let's put our energy into solving society's problems. And one of the biggest problems facing America today, in my mind, is the fact that big industry isn't carrying its own weight. I think we should stop subsidizing the big industries and force them to pay their own way. We also are in need of a more equitable tax structure that favors the economically-less-fortunate, not the reverse, as it is now. We obviously also need more representative government.

—Jack Corn, 47, newspaper photographer

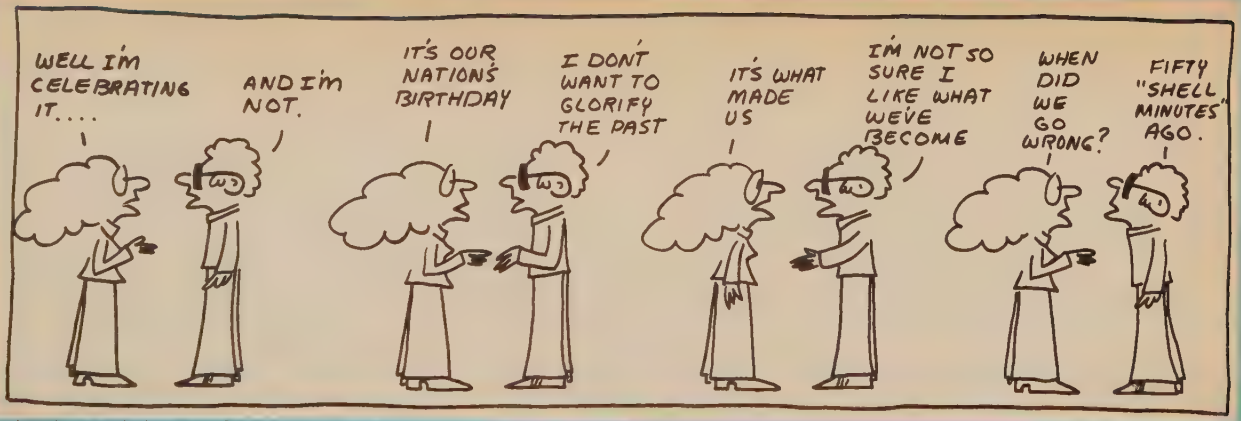
A BOOMING BUSINESS

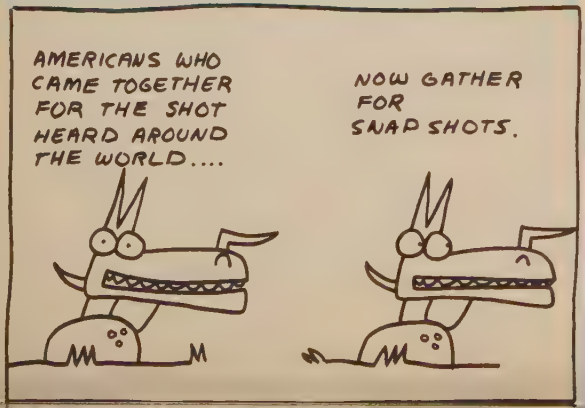
Paperclips by Doug Brunner



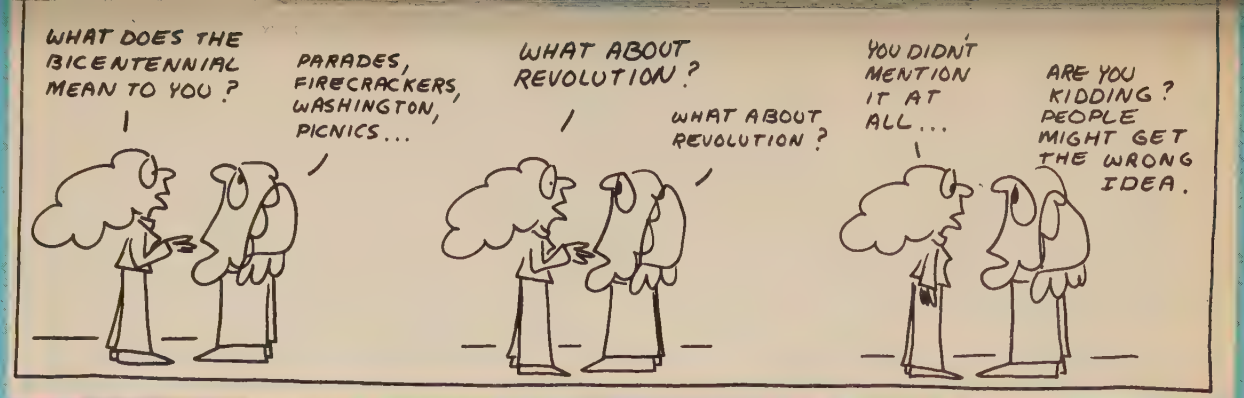


© 1976 by Doug Brunner

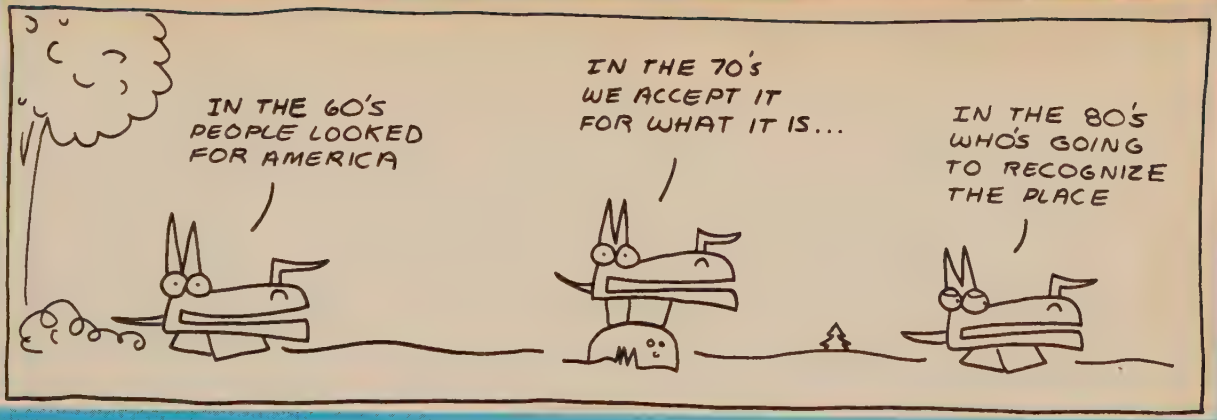

WELL I'M CELEBRATING IT....
AND I'M NOT.
IT'S OUR NATION'S BIRTHDAY
I DON'T WANT TO GLORIFY THE PAST
IT'S WHAT MADE US
I'M NOT SO SURE I LIKE WHAT WE'VE BECOME
WHEN DID WE GO WRONG?
FIFTY "SHELL MINUTES" AGO.

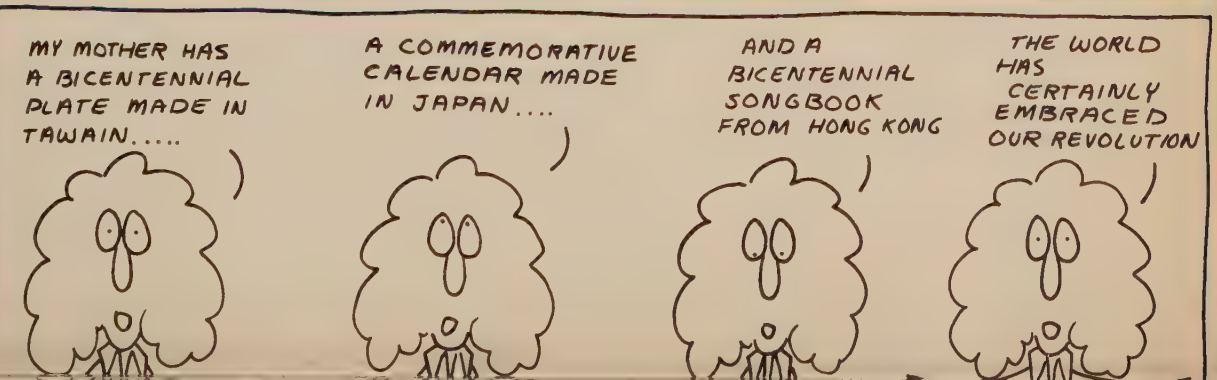

AMERICANS WHO CAME TOGETHER FOR THE SHOT HEARD AROUND THE WORLD....
NOW GATHER FOR SNAP SHOTS.

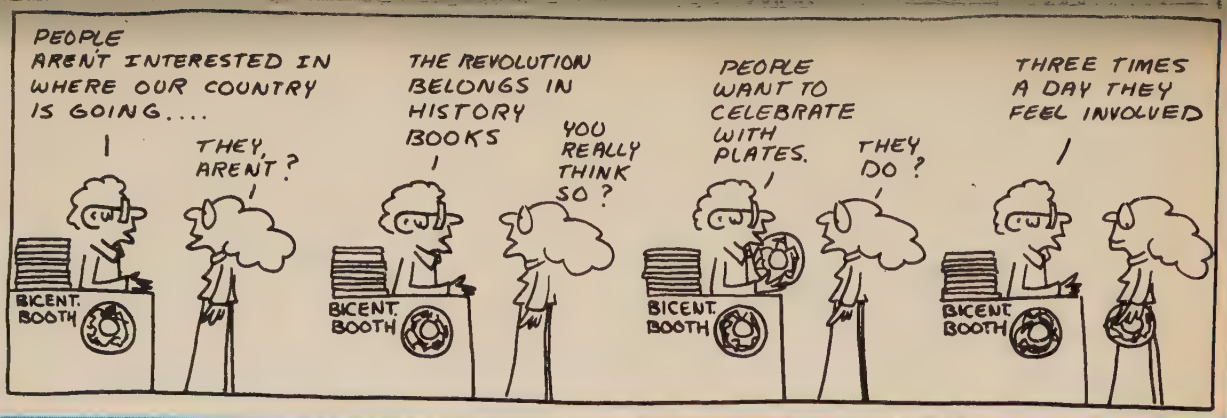
THOSE INALIENABLE RIGHTS..... LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS
HAVE A TENDENCY TO ALIENATE THE GOVERNMENT

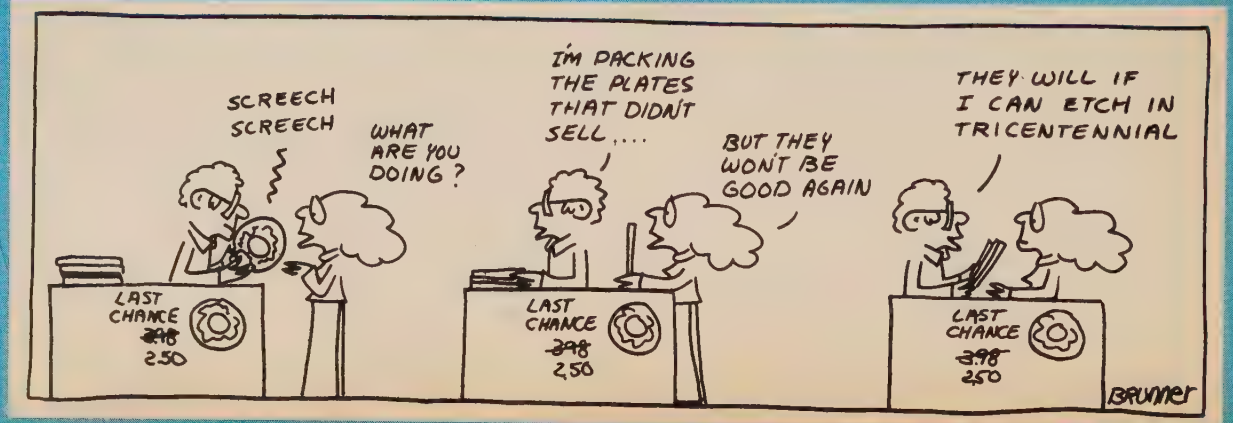

WHAT DOES THE BICENTENNIAL MEAN TO YOU?
PARADES, FIRECRACKERS, WASHINGTON, PICNICS...
WHAT ABOUT REVOLUTION?
WHAT ABOUT REVOLUTION?
YOU DIDN'T MENTION IT AT ALL...
ARE YOU KIDDING? PEOPLE MIGHT GET THE WRONG IDEA.

I FEEL ABANDONED BY THE REVOLUTION
LIKE AN ORPHAN
I WANT A FOUNDING MOTHER.


IN THE 60'S PEOPLE LOOKED FOR AMERICA
IN THE 70'S WE ACCEPT IT FOR WHAT IT IS...
IN THE 80'S WHO'S GOING TO RECOGNIZE THE PLACE


MY MOTHER HAS A BICENTENNIAL PLATE MADE IN TAWAIN.....
A COMMEMORATIVE CALENDAR MADE IN JAPAN....
AND A BICENTENNIAL SONGBOOK FROM HONG KONG
THE WORLD HAS CERTAINLY EMBRACED OUR REVOLUTION


PEOPLE AREN'T INTERESTED IN WHERE OUR COUNTRY IS GOING....
BICENT. BOOTH
THEY AREN'T?
THE REVOLUTION BELONGS IN HISTORY BOOKS
BICENT. BOOTH
YOU REALLY THINK SO?
PEOPLE WANT TO CELEBRATE WITH PLATES.
BICENT. BOOTH
THEY DO?
THREE TIMES A DAY THEY FEEL INVOLVED
BICENT. BOOTH


SCREECH SCREECH
LAST CHANCE ~~3.98~~ 2.50
WHAT ARE YOU DOING?
I'M PACKING THE PLATES THAT DIDN'T SELL....
LAST CHANCE ~~3.98~~ 2.50
BUT THEY WON'T BE GOOD AGAIN
THEY WILL IF I CAN ETCH IN TRICENTENNIAL
LAST CHANCE ~~3.98~~ 2.50
BRUNNER

BUFFALO BILL AND THE INDIANS

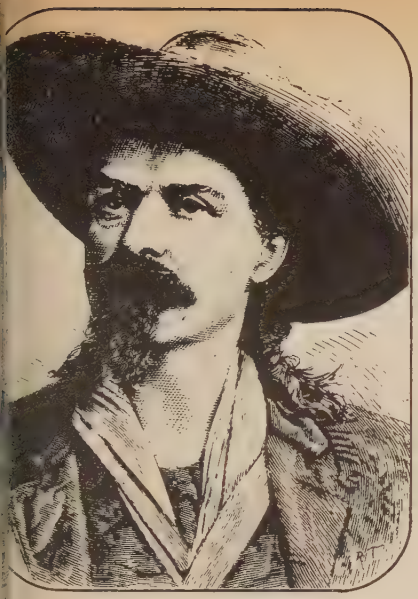
OR SITTING BULL'S HISTORY LESSON

BY LEWIS ARCHIBALD

You can get shampoo bottles shaped like the Liberty Bell; and weight-reducing pills dyed red, white and blue; and Betsy Ross hip huggers; and more imitation pewter mugs than anyone West of Braintree, Mass., could possibly have a use for. In this Bicentennial year, we are as awash in historical "memorabilia" as the merchandizers can get us. What then does that prime merchandizer of all things faddish and fashionable, Hollywood, have in store?

Not much. Historical movies (and "Gone With the Wind" to the contrary) have never been big boxoffice; in fact, there has never been a financially-successful film about the Revolutionary War. So, it turns out that the main Bicentennially-oriented film of the year and about the only one to dip deep into U.S. history is "Buffalo Bill and the Indians, or Sitting Bull's History Lesson." It opens, of course, on July 4, stars Paul Newman as the legendary Indian fighter and was directed by Robert Altman, who was also responsible for last year's "Nashville," "McCabe and Mrs. Miller" and the original film of "M*A*S*H."

At first glance this film would appear to be another in that pleasant trend toward humanizing our old mythological heroes, whether it's with the light comic touches of "The Three Musketeers" and "The Wind and the Lion" or the more sombre probing truths of the current "Robin and Marian." After all, wasn't Buffalo Bill something of a Western Musketeer, a Robin Hood



hose Sherwood Forest looked nore like Monument Valley and ho dealt not so much in reclaimed offers from the Sheriff of Nottingam as in "safe" territory and onquered land?

Well, no. Director Altman sees uffalo Bill a good bit differently han legend does. Altman sees him ot so much as the last of a breed of eroes but rather as the first of omething else. "I got interested in he project," he says, "because it ccurred to me that this period (post ivil War) was really the beginning f show business in America; that uffalo Bill was really the first merican 'movie star,' the first reat media personality. We're ealing with a period when we mericans first made heroes out of eople who had no real basis for it."

It's a good bit of a switch on what we're used to, discovering that some heroes not only had feet of clay but were, in fact, all clay. The Musketeers as mere mercenaries. Robin Hood as a common cut-purse who one day gave a farthing to a poor drifter and so the story grew. And yet, in the case of Buffalo Bill (and Wild Bill Hickok and General Custer when you look them up), that's pretty much the way it was. "We're trying to point out," Altman continues, "that Buffalo Bill was not a great Western hero, that he was a hero only because he was eulogized by Ned Buntline and other dime novelists."

Thus the film's depiction of Buffalo Bill is in anything but a heroic mold. Early on, the now-aging Buntline describes his initial view of Bill—and his creation of him: "In '68 I go West searching for a new frontier hero to write about. . . . One morning I'm wandering around camp, and I see this scrawny kid sleepin' under a wagon. I drag him out, take one look and know I can make him a star. I ask his name. He says Cody. I says what d'ya do? He says he's a scout and buffalo hunter. Well, I'm real eager to write about somebody 'cause I got a batch of excitin' plots I might take to Hickok but I'm mad at him, so I tell the kid from now on his name is 'Buffalo Bill' and in six months the

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Lewis Archibald is a free-lance movie critic whose writing appears regularly in YOUTH Magazine and other national magazines.

Buffalo Bill (on white horse) leads a parade of Indians and cowboys.

Photos from United Artists

whole damn country is gonna hear of him. . . . Sure enough those stories come out and are a big success and the kid comes looking for me, scared to death about the legends I created but real excited with his new fame."

It's that fame and Buffalo Bill's grappling with it that interest Altman far more than the exploit or the legends. For fame, in Al man's eyes, tends to be synonymou with show business, and his filn takes place not in the early years c Bill's life but later on, when Cod tried to both capitalize on h

"BUFFALO BILL WAS THE FIRST GREAT MEDIA PERSONALITY—THE MAKING OF A HERO WHO HAD NO REAL BASIS FOR IT."

reputation and live up to it by heading a traveling Wild West Show.

The film covers the few months in the late 1890s when the great Indian chief Sitting Bull made personal appearances with the show, and the film contrasts Buffalo Bill's pursuit of publicity, fame and charisma with the small wizened chief's reticence, stoicism and calm withdrawal into his ancient Indian ways. Throughout, Buffalo Bill can never get over the fact that Sitting Bull doesn't look at all as he thinks a great chief should look (eventually he hires a stand-in for Sitting Bull who does look as Bill thinks he ought to look).

Similarly, Bill also spends the entire film trying to live up to that image of himself that he knows is false, that he knows was created by others but that he himself has been taken in by. "Bill became a victim of the system that he inadvertently helped to found," Altman remarks. For all his voracious pursuit of fame and profit, "he was really manipulated."

So, at first glance, it's curious that Altman should cast in the part an actor with somewhat larger-than-life charisma and star qualities—in short, the sort of things that Buffalo Bill wants but cannot be sure of. Consider Paul Newman's career, however. In the past, he has shown a real desire to be cast against type, to play parts that were anything but

superhuman: the crotchety "Judge Roy Bean" trying to puff himself up into full-fledged vigilante status; the weak "Cool Hand Luke" eventually crucified by his inability to live up to his fellow convicts' hero worship. Time and time again, Newman has used his abilities to flesh out men caught in predicaments similar to Buffalo Bill's. Altman says he cast Newman in the role because "we wanted someone who could de-myth himself as well as the role. Newman himself says with this part he's shooting down himself, Redford, McQueen, Brando, Tracy, Gable, all of those guys, because no person could live up to what people think these media personalities are."

Ned Buntline (portrayed by Burt Lancaster) is a dime novelist who makes Cody famous.

If the above leads you to suspect that Altman enjoys this debunking process and that many of his films do just that to the characters involved, you're right. Last year's "Nashville" concerned, among others, an established country music star and a no-talent waitress athirst for fame and vocal glory. In the course of the film the star was revealed to be completely at the mercy of the people around her, including her fans. She was so manipulated by them, in fact, that she was dangerously unstable and losing touch with the very grassroots intuition and nature that had made her a star in the first place. The waitress, on the other hand, was five times healthier and more independent but she was increasingly becoming crippled by her overwhelming desire for a fame whose true ramifications she couldn't begin to understand even when they were laid out before her.

Other Altman films do even greater probing behind myths and outer facades. In "The Long Goodbye" Altman attacked the tough private-eye type immortalized by Humphrey Bogart in the 40's. Altman attacked him simply by transferring him, trenchcoat and all, into the 70's and by showing that both the toughness and the coat that we had liked so much before were hopelessly out of place in any realistic setting. And that they concealed a bewilderment both

"I SEE THIS SCRAWNY KID SLEEPIN' UNDER A WAGON . . . . IN SIX MONTHS THE WHOLE COUNTRY IS GONNA HEAR OF HIM."

more human and more revealing than anything Bogey found in the role.

This sort of revelation is even more obvious in "M*A*S*H"—not the TV series, but the original film which Altman directed in 1970. Here Altman undertook that most patriotic of myths, the courageous soldier in battle. Nor was it just any soldier. Altman examined the sort of man who would be expected to behave best in any situation of stress: intelligent, gifted, educated men. And then he put them under conditions of extraordinary strain and dedication; he made them doctors in a field hospital. The result was perhaps the most savage humor the screen has yet seen, savage because it overlooked nothing, was completely indiscreet and scorched the minds of all who came within its range much as the artillery fire was doing to their bodies. The TV series may be just about the best thing on the airwaves at present but it lacks the pitiless nature of the film, the carefully established interdependence between the doctors' desperate situation and the completely-callous trickery used to compensate for it.

If they were nothing else, these films were new views, 180-degree turns from what we were used to viewing. "When something is painted the wrong color," Altman argues, "and presented the wrong way, there's no reason not to say, that's not really the way it was. It could have been this way."

Indeed Altman takes it a bit further: "In researching Buffalo Bill we found an incredible amount of contradictory material. Different accounts written by everybody, even by Buffalo Bill himself. What we're really saying is by the time a culture wants to really look at its own history, the tracks have been covered up so much, it's almost impossible to find the actual truth. You almost have to guess at it."

Thus in "Buffalo Bill and the Indians" Altman is "not trying to depict history as a series of events but more as a philosophical attitude. We've paraphrased the times. We were accurate to a lot of things, even though we did it in an impressionistic way. For example, the film is set in a sort of winter-camp-tent circus for Bill's Wild West Show that never existed. They were always on the road.

"And Buffalo Bill had a thing about stars, Italian stars, and he always loved that adulation. He was quite a ladies' man. So we've put him in the company of several lady opera stars in the film because the opera represents in most people's

minds today the kind of uppity-uppity very cream of society that Bill was most fascinated by. But when we did things like that, there was always a basis in fact that it sprang from."

Altman's is a more fluid notion of history than is commonly seen these days particularly on the screen. All those hard and fast dates and events that are drilled into us in school tend to suggest that the things that went on in between them and the people who participated in them were equally easy to pin down and decipher. But it's just not so.

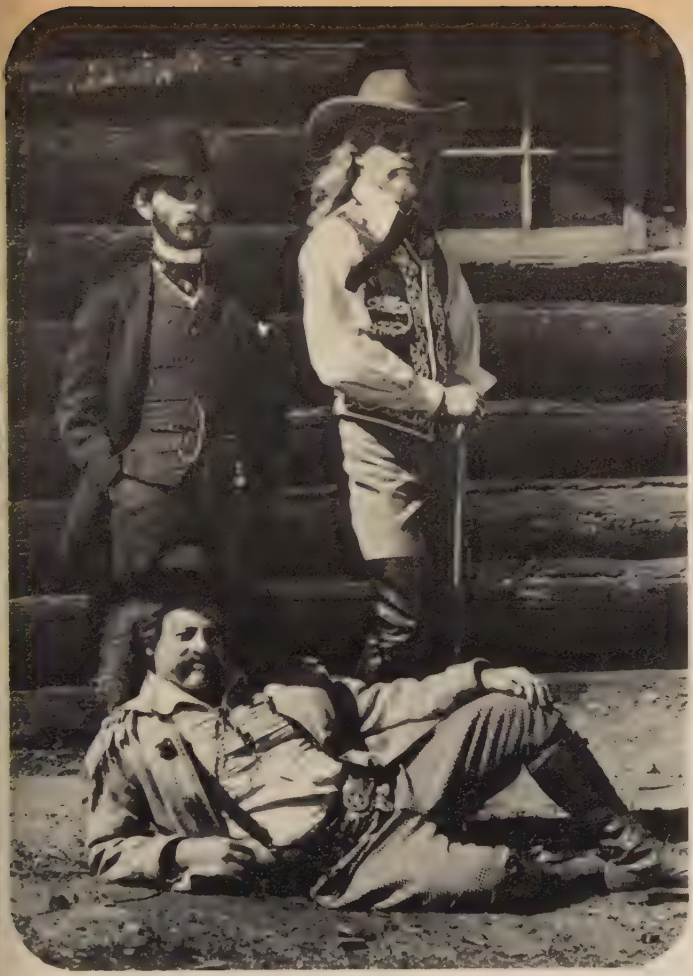
And it's not just that any age tends to see the events of the past in the light of its own particular beliefs and dogmas, though heaven knows the debunking of heroes seems to be as current now as creating them was in Ned Buntline's day. But how can we really understand the lives of our ancestors if we can't really understand the conditions under which they lived? Can we comprehend the pall that disease cast over everyone in the days before penicillin, apsirin and Alka-Seltzer? Can we imagine what it was like never to have ridden in a car? Or watched TV? Or had any brighter light than a candle? So many historical depictions seem quietly false because they can't convince you that there isn't excellent plumbing just out of camera range, that the leading lady hasn't been the recipient of far more modern beauty aids than the curling iron, and that the whole thing i being lit up by considerably mor than a few candles.

"BILL BECAME A VICTIM OF THE SYSTEM HE INADVERTENTLY HELPED TO FOUND. . . HE WAS REALLY MANIPULATED."

Altman's film should prove a exception to this. It is trying to loo at the past from a different perspec tive, to suggest in its conclusion that the past is so open to interpreta tions that we ourselves must be fa more open-minded when we ex amine it. Buffalo Bill was a fake My, my. Then maybe George Wash ington could have been a heel, c Benedict Arnold a fearless fighte or Nathan Hale a silly little spy wh foolishly got caught and tried t bluster his way through. Mayb Maybe not. Who really knows?

The problem is accentuated th year because so many people thin they do know. The merchandize who've jumped on the bandwago know, and so do all those polit cians whose "glorious-forefathers speeches at the party convention bend us in two. These peopl question nothing, investigate noth ing, and don't really care about ou past at all, only how they can use for their own purposes.

Surely if this Bicentennial yea has a purpose itself, however, it



Buffalo Bill (Paul Newman) poses with his impresario (Joel Grey) and partner (Kevin McCarthy).

that we should be paying particular attention to that past and what it was. We should be trying to assess not only what we are but what we were, to cut through all the streams of political rhetoric and unreasoned patriotism to see just what it was our forebears brought forth about 200 years ago and what's happened to it since. Robert Altman's film is one of those few projects this year that seems in any way to be trying to come to grips with history. And as such, it may well prove to be one of the Bicentennial's better by-products. □

TOUCH & GO

More yurt-like tips?
I like your article on yurts (April 1976). It sounds easy to build and not costly. Why don't you do a whole issue on things young people can build themselves?
—P. B., Seattle, Wash.

A balanced picture
Being in the military and deeply involved with my church, my friends back home sought my advice on JROTC in high school. I really appreciated your comments and advice on the military in the March issue. You dealt with a delicate situation in a very forward, wise, yet tactful manner.
—C. W., New London, Conn.

Watch for the next one!
I have entered your 1976 Creative Arts Awards competition and I am looking forward to the special issue containing the winners. I am glad to see that someone has a contest for my age group. Most are for writers over 18. Thanks for your giving teens a chance. *—J. P., Oak Ridge, Tenn.*

From New Guinea
Even though we live and work in New Guinea, we try to make certain that our teenage daughter does not miss any issues of your magazine. She enjoys your magazine very much. *—D. F., Madang, Papua*

Hunger lasting
We are planning a hunger fast for Episcopalians in the Augusta area and we feel that the information in your "Hunger Issue" (July-August 1975) would be beneficial to all participants. *—J. C., Augusta, Ga.*

Our junior high group is studying the world hunger situation and we'd like 14 copies of the July-August 1975 issue as a resource. By the way, many thanks for the enjoyable hours of reading and of provoking thought provided by YOUTH Magazine.
—S. W., Devon, Conn.

Your July-August issue is excellent not only in covering the causes of world hunger but in giving practical ideas for helping. Our presbytery is planning a hunger meal and workshop and we'd like copies of this issue on hand then. Please bill us accordingly.
—C. O., Washington, Pa.

EDITOR'S NOTE: Copies of the 96-page "Hunger Issue" (July-August 1975) are still available at the following rates: single copies, 70 cents; 100 copies or more, $55 per 100 copies. Order from: YOUTH Magazine, Room 1203, 1505 Race St., Philadelphia, Pa. 19102.

Pen pals wanted
I'd like to write regularly to young people my age overseas. Do you have the names and addresses of such persons? Certainly, if we young people in the U.S. are faithful and honest in our writing, we can build friendships and understandings with young people in other countries that will counteract the negative criticism of our nation which we hear so often from people overseas.
—E. R., Indianapolis, Ind.

EDITOR'S NOTE: We do not have access to such lists of foreign young people who would respond to your letters. But an inquiry (accompanied by a self-addressed and stamped envelope) will receive a quick reply from: Pen Pals, 40 Mt. Vernon St., Boston, Mass. 02108. This group is sponsored by the International Friendship League, Inc.

We The People

RN FROM THE PAST
OW OURSELVES
N OUR FUTURE

UPI Photo

Vhen Debby Imershein of Stamford, Conn., climbed on a horse to ride from Old North Church in Boston, she was publicizing a rally by the People's Bicentennial Commission a few days later n Concord, Mass. But her ride could have s well reminded people that Paul Revere had a female counterpart in Sybil Ludington. On April 26, 1777, Sybil galloped through the Connecticut countryside, rallying militia. Because of her ride, the British were forced to retreat. Today, Sybil can be found on an 8¢ stamp, part of the Postal Service's "Contributors to the Cause" series.

PUTS YOUTH MUSCLE BEHIND THE BICENTENNIAL

To many, our nation's 200th birthday will be a flag waving high and a belly full of hot dogs. But member of BICEP plan "to celebrate the Bicentennial by improving their individual, family and community environment" through BICEP projects.

BICEP stands for *BI*Centennial *E*nvironment *P*rogram, organized in 1973 by the Future Homemakers of America, plus five other vocational studen organizations (DECA, FBLA-PBL, FFA, OEA, and VICA). A sample of their projects might expand you thinking about how to celebrate the Bicentennial beyond July 4:

- ★ **Start an Alcoholics Anonymous program at your school**
- ★ **Encourage people to register and vote in 1976**
- ★ **Start a consumer protection newsletter**
- ★ **Study the changes in family life since 1776**
- ★ **Clean up the highway gutters around your city**
- ★ **Learn folk crafts from older citizens**
- ★ **Develop a traveling puppet show to teach children nutrition**
- ★ **Research the causes of child abuse**
- ★ **Start a day-care center in your shopping mall**
- ★ **Help teenagers think about the consequences of pregnancy**
- ★ **Develop job-career workshops for unemployed people**
- ★ **Hold a block party and feature old-time recipes**
- ★ **Study the role of women in the last 200 years**
- ★ **Help potential dropouts**
- ★ **Make a mini-park for toddlers using recycled tires and barrels**
- ★ **Learn about the life styles of ethnic groups in your area**
- ★ **Start an education program on the metric system**

Truth will ultimately prevail when there are pains taken to bring it to light. —GEORGE WASHINGTON

For freedom Christ has set us free; standfast therefore, and do not submit again to a yoke of slavery. —GAL. 5:1

Young volunteers, between the ages of 8 and 18, are excavating a site of one of the earliest freed black settlements in the United States. The archaeological dig in Plymouth, Mass., has uncovered evidence of the settlement, known in the 17th century as "New Guinea." The land had originally been given to the black men for their service in the American Revolution. Former slaves, they received their freedom at the time of the land grant. In the 19th century, the area was renamed "Parting Ways" because of its location at the fork in the road. They hope to restore the original name.

DIG UNCOVERS EARLY BLACK SETTLEMENT NEAR PLYMOUTH

BROADSIDE ON TARGET

The best all-around resource for church-related groups considering the present and the future of the United States within the Christian perspective of the past is called "Bicentennial Broadside." If your pastor or priest does not already have a copy, it can be ordered from: Department of Publication Services, National Council of Churches, 475 Riverside Drive, Room 572, New York, N.Y. 10027. The cost is 40¢ per copy and $2.90 (prepaid) for ten copies.

If particular care and attention are not paid to the ladies, we are determined to foment a rebellion and will not hold ourselves bound to obey any laws in which we have no voice or representation.

—ABIGAIL ADAMS TO JOHN ADAMS (1776)

If Kansas and Colorado have a quarrel over a watershed, they don't call out the National Guard of each State and go to war over it. They bring suit in the Supreme Court and abide by its decision. There isn't a reason in the world why we can't do that internationally.

—HARRY S. TRUMAN (1945)

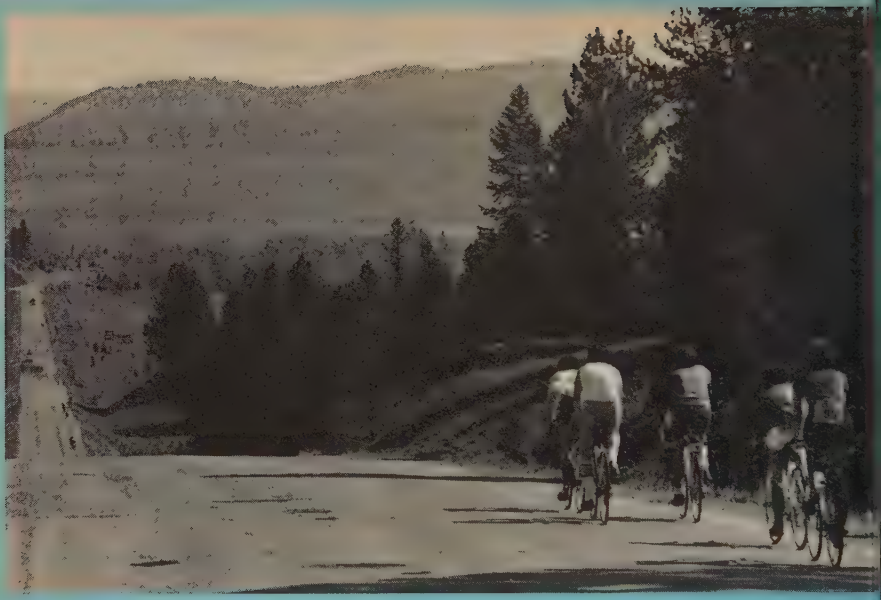
HISTORY MAKERS

E D I S O N Y N I L L A H S R A M N O I C
I O A C A U D U B O N B D F W O C E H G A
N U I P Q R S R J K U T X O W N G L M V T
S G Y A M Y Z W A S I L L Y W E U E D U D
T L E V E S O O R O L L O N T O F O R D E
E A R H A R T E A T E Y O U R Z F D F S D
I S X A R Z P T E F Y U D S G R E E L E Y
N S F A G M R A G W A B C N O V Y R A E E
M A D D O G T N T S V O O W E N S A N B D
W T R G S S O O A D E R M N O P Z A O T E
O M E N A L F H T V T B D H G E H C T U C
N T O W A D D A M S U Y T O J O H N S O N
Z Y X W T A D A M S B N S A C A J A W E A
U S H I S T O R Y T A Z O T M O M E N T D
A C I R E M A D T M R O C K E F E L L E E

Barrel-makers peer down into their handiwork at a Bicentennial crafts show at Cuyahoga Community College in Parma, Ohio. Bed-roping, brick-making, candle-making, herb-mixing, grain-grinding, natural dyeing and stitchery were all featured in the exhibits which emphasized crafts practiced 200 years ago.

n you find the hidden last names of 25 U.S. history makers? The names can be found by ding horizontally, vertically, and diagonally, forward and backward, up and down. Here some clues. (Answers on page 33.)

1. Only President whose father was a President
2. First man on the moon
3. Patented 1100 inventions in 60 years
4. A pioneer pilot and first woman to receive the Distinguished Flying Cross
5. First of a family famous in business, finance, and philanthropy, who made his fortune in oil
6. A First Lady, a delegate to the United Nations, and helped draft Universal Declaration of Human Rights
7. A great scientist who was best known for his theory of relativity
8. Black orator, writer, leader in anti-slavery movement, and organizer of two black regiments during Civil War
9. First President to face impeachment proceedings
10. Labor leader and first president of the American Federation of Labor
11. Journalist whose publication advised the unemployed in New York City to "Go West, Young Man"
12. First black justice of the U.S. Supreme Court
13. Educator and clergyman whose *Eclectic Reader* was used for many years to teach most U.S. children to read
14. Arctic explorer and discoverer of the North Pole
15. Won 1943 Pulitzer Prize for reporting the life of U.S. soldiers in World War II
16. Cowboy philosopher, movie and stage star, humorist, and "ambassador of good will"
17. Shocked Hitler's theory of Aryan superiority with his three track wins at 1936 Olympics in Berlin
18. Legal champion of the unfortunate and oppressed, best known for his defense in Scopes "Monkey Trial"
19. Social worker, humanitarian, founder of Hull House, and 1931 Nobel Peace Prize winner
20. One of the first to study and paint the birds of the United States
21. Shoshoni interpreter for the Lewis and Clark Expedition
22. Pioneer in the mass production line
23. Composer of "You're a Grand Old Flag," actor, director, and playwright
24. Leader in the women's suffrage movement
25. Author of the poems, "Hiawatha" and "The Village Blacksmith"



BIKECENTENNIAL

This is the summer of the bicycle!

Not only is this the 200th birthday of the United States, but it's the 100th birthday of the bicycle. To celebrate both birthdays, Bikecentennial '76 has developed trails on long-forgotten backroads of rural America.

The longest is a 4500-mile Trans-America Bicycle Trail from Astoria, Ore., where the Lewis and Clark expedition ended, to the trail's eastern terminus in Virginia's historic triangle of Yorktown, Jamestown, and Williamsburg. It takes 82 days for that trip and costs from $590 to $920, depending on the life style you prefer.

Bikecentennial has also planned 13 other trips that are shorter. Each trail is built around a historic theme—Gold Rush country, Civil War battlegrounds, Stephen Foster country, etc.

Generally, the riders can pick their own trails, ride in either direction, travel in groups of 8 to 12, each group with two trained leaders, with an eight-hour day covering 40 to 50 miles a day (five to six miles an hour). You pay in three categories—camping tours (tents, etc.), "Bike-Inn" groups (hostels and homes) and full-service groups.

According to the many applicants already on the road or planning to ride, this program may well launch a new appreciation of bike hiking. Bikecentennial even has tips on how to plan your own bike trips.

Complete information on tours, cost, equipment needs, schedules, and application requirements is available by writing to: BIKECENTENNIAL, P.O. Box 1034, Missoula, Mont., 59801, or by phoning 406-721-1776.

Instead of celebrating America's greatness as a nation of supremacy, conquest, and riches, I would like to see her celebrated for her beauty and her rich opportunity for all people of all nationalities, to come together and find a common humanity. America is a beautiful lady, not a fierce warrior.

—LESLIE WILLIAMS, 17, SPRINGFIELD, MO.

A new Brunner T-shirt can be yours for the ironing! Turn the page and you'll see the design (reversed, of course). If you want to make it your own, just follow the instructions below:

The transfer works well on polyester and cotton-polyester fabrics. First, set your iron (dry please!) to the "cotton" setting. Test the hot iron on a corner of your T-shirt to make sure the fabric will take the heat without scorching. And plan to use a light-colored shirt to show the design well (white is good too).

Open the staples at the center of the magazine and remove the transfer. Iron a single thickness of the T-shirt to warm it. (You should protect your ironing board *under* the shirt with a clean piece of paper.) Place the transfer face down on the fabric, and pin it in place to prevent slipping. Cover the transfer with another clean sheet of paper and press the iron over it for 30 seconds, *moving* the iron at all times. Lift the paper and transfer from the shirt after a moment, and presto, a new Brunner shirt to wear!

1. John Quincy ADAMS
2. Neil ARMSTRONG
3. Thomas EDISON
4. Amelia EARHART
5. John D. ROCKEFELLER
6. Eleanor ROOSEVELT
7. Albert EINSTEIN
8. Frederick DOUGLASS
9. Andrew JOHNSON
10. Samuel GOMPERS
11. Horace GREELEY
12. Thurgood MARSHALL
13. William MCGUFFEY
14. Robert E. PEARY
15. Ernie PYLE
16. Will ROGERS
17. Jesse OWENS
18. Clarence DARROW
19. Jane ADDAMS
20. John James AUDUBON

E D I S O N Y N I L L A H S R A M N O I C
I O A C A U D U B O N B D F W O C E H G A
N U I P Q R S R J K U T X O W N G L M V T
S G Y A M Y Z W A S I L L Y W E U E D U D
T L E V E S O O R O L L O N T O F O R D E
E A R H A R T E A T E Y O U R Z F D F S L
I S X A R Z P T E F Y U D S G R E E L E Y
N S F A G M R A G W A B C N O V Y R A E P
M A D D O G T N T S V O O W E N S A N B I
W T R G S S O O A D E R M N O P Z A O T E
O M E N A L F H T V T B D H G E H C T U O
N T O W A D D A M S U Y T O J O H N S O N
Z Y X W T A D A M S B N S A C A J A W E A
U S H I S T O R Y T A Z O T M O M E N T I
A C I R E M A D T M R O C K E F E L L E R

21. SACAJAWEA
22. Henry FORD
23. George M. COHAN
24. Susan B. ANTHONY
25. Henry Wadsworth LONGFELLOW

s you love

be someone

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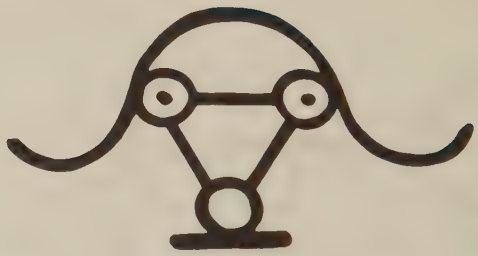
youth magazine

If a man walks in the woods for love of them half of each day, he is in danger of being regarded as a loafer; but if he spends his whole day as a speculator, shearing off those woods and making earth bald before her time, he is esteemed an industrious and enterprising citizen.

—HENRY THOREAU (1863)

AN INDIAN PRAYER



O GREAT SPIRIT, whose breath gives life to all the world, hear me!
I am small and weak. I need your strength and wisdom.
LET ME WALK IN BEAUTY, and make my eyes ever behold the red and purple sunset.
MAKE MY HANDS respect the things you have made and my ears sharp to hear your voice.
MAKE ME WISE so that I may understand the things you have taught my people.
LET ME LEARN the lessons you have hidden in every leaf and rock.
I SEEK STRENGTH, not to be greater than my brother, but to fight my greatest enemy—myself.
MAKE ME ALWAYS READY to come to you with clean hands and straight eyes.
SO WHEN LIFE FADES, as the fading sunset, my spirit may come to you without shame.

(Source unknown)

"Let's Clean Up America For Our 200th Birthday" is the slogan of the Johnny Horizon Program—and that's just what youth participating in the program have set out to do. Neighborhoods, roadsides, streams, beaches and parks throughout the nation have been divested of their litter. But the program doesn't stop there! Schools, playgrounds, railroad stations and elderly people's homes have been painted and refurbished. Trees and neighborhood vegetable gardens have been planted. And seminars, ecology fairs and parades have been held to help get the idea across: waste not, want not. For more information and the program kit, write: Johnny Horizon Program Office, U.S. Department of the Interior, Washington, D.C. 20240. (Phone: 202-343-6101)

GREEN SURVIVAL FOR THE THIRD CENTURY

What better way to prepare for the third century than to enhance your community's environment? Green Survival, sponsored by the American Association of Nurserymen, is an action program that encourages citizens to plant trees, shrubs, grass, and other plants in a nationwide effort to help purify the air, stabilize the soil, clarify the water, reduce the ugliness of our surroundings, and abate noise. For further information, write: Ms. Jeanne Blackburn, American Association of Nurserymen, Inc., 230 South Building, 15th and H Streets, N.W., Washington, D.C. 20005. (202-737-4060).

Morality cannot be legislated but behavior can be regulated.

—MARTIN LUTHER KING, JR.

Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and not clothed.

—DWIGHT D. EISENHOWER (1953)

YOUR PERSONAL CHECKLIST

If you as a young person are to be a contributing citizen, you've got to be sure about yourself as a human being, while helping others. And you may want to seek some respected adults and/or responsible peers with whom you can discuss your personal questions. You may phrase these questions differently, but basically they probably sound like these:

- ★ **Who am I really?**
- ★ **What do I want to do with my life?**
- ★ **How do I decide what's right and what's wrong?**
- ★ **Whom can I trust?**
- ★ **Is there a God or some sort of mystical presence from which I can get direction?**
- ★ **Who shapes my life—me, my parents, my friends, my environment?**
- ★ **How can I get along better with my parents?**
- ★ **If school is a bore, whose fault is it?**
- ★ **How can I be liked by others?**
- ★ **Are love and sex the same thing? If not, what's the difference?**
- ★ **What can I do when I'm lonely?**
- ★ **What in the world needs changing?**
- ★ **What can I do about it all?**

ARBA Photo

Even though Anderson, Iowa, is a town of only 49 people, the Bicentennial spirit is alive and well there. Here a group of citizens are painting and restoring an abandoned church for use as a community center. People in Anderson are experiencing a rebirth of concern for preservation of their rural heritage.

MANIFESTO FOR THE THIRD CENTURY

If you're future-oriented, but rooted in the principles upon which the United States was founded and upon which the Christian faith speaks to today, there is a guide for you.

A commentary on the "American Dream" in the light of the Gospel has been drawn up by the American Lutheran Church as its contribution to the Bicentennial. It's called "Manifesto for Our Nation's Third Century." It is a terse, well-organized, and ecumenical statement.

To get a copy, write to: Charles P. Lutz, ALC Commission on Third Century, 422 South Fifth St., Minneapolis, Minn. 55415.

I hope we shall crush in its birth the aristocracy of our moneyed corporations, which dare already to challenge our government to a trial o strength and bid defiance to the law of our country.

THOMAS JEFFERSON

ARBA Photo

Florida high school students have decorated the wall of the local Bicentennial offic in Palatka with a unique mural. Eight feet high, and 32 feet long, the mura displays scenes of 18th and 19th century life, highlighting fashion, architecture and transporation.

MAKE YOUR VOICE HEARD
IN THE CAPITAL

If you've got a concern, contact your legislator, locally, in the state, or in the national capital. Be informed. Identify your concerns and relevant legislation as succinctly as possible. State your opinions clearly and briefly. Identify yourself and any group you are representing as concerned citizens. You can contact your legislators in several ways: by mail, telegram, mailgram or phone. When time is of the essence, telegrams or phone calls are most expedient. Letters and mailgrams are more economical.

Address letters, telegrams or mailgrams to:

Congressperson .....
U.S. House of Representatives
Washington, D.C. 20515

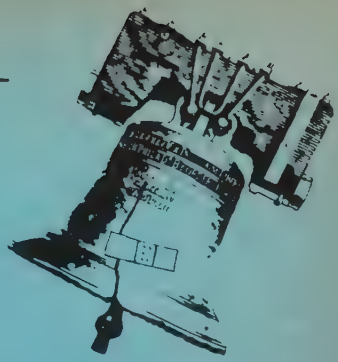
Senator .....
U.S. Senate Office Building
Washington, D.C. 20510

President Gerald Ford
The White House
Washington, D.C. 20500

Or call (both House and Senate): 202/224-3121

Personal Opinion Message telegrams may be sent for $2.00 (15 words or less) by calling your local Western Union office. Western Union also will send Mailgrams for $2.00 (100 words) which are delivered in the next mail.

SOME QUESTIONS TO BE ANSWERED—OUR UNFINISHED BUSINESS . . .



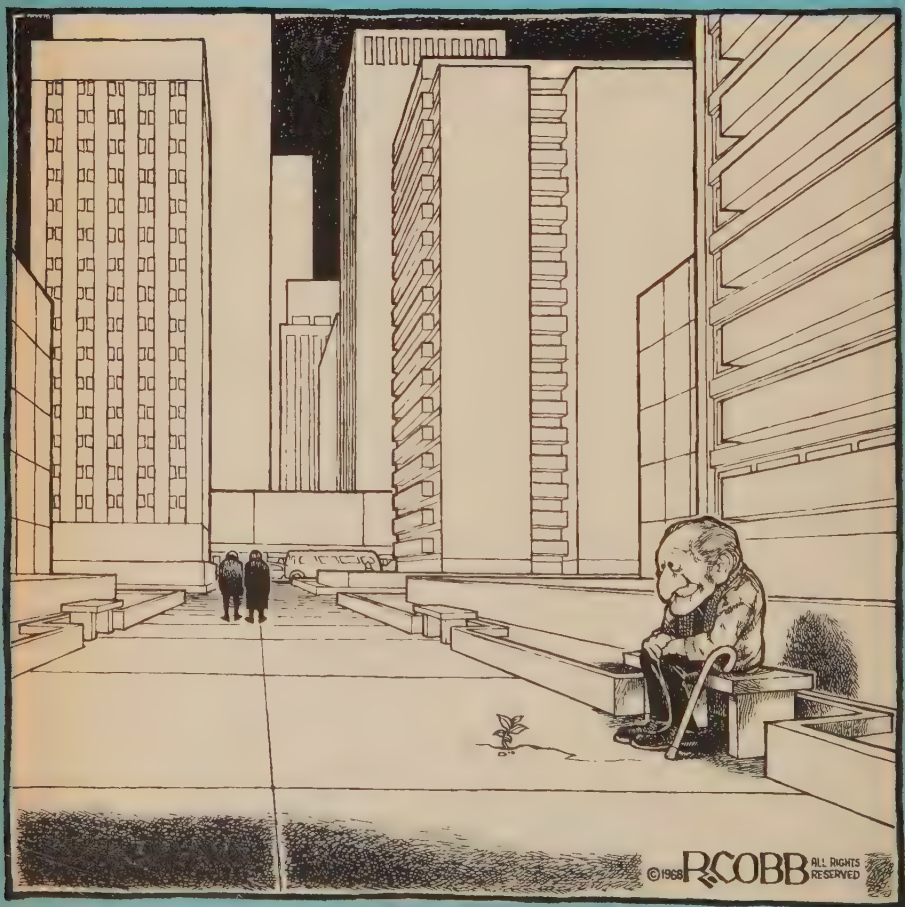
The task of forming a nation is always in the process—never finished. And asking the right questions leads to maturity. What are these questions? Try the following as starters in your group or classroom:

- ★ Have we become so materialistic that we might soon be pricing ourselves out of existence?
- ★ Is there a basic racism in our evident unwillingness to deal honestly with the social crises of oppressed minorities at home? If so, what can we do about it?
- ★ Is the nation using its power—financial, political, military, and moral—to serve humanity for the good of all or to exploit others for our own benefit only?
- ★ Is honest dissent a basic right of every citizen, or a sign of disloyalty?
- ★ Have we let big business and big government become so complex that the average citizen doesn't understand what's going on and, therefore, lacks a sense of belonging and of power?
- ★ Is authority more respected when earned by merit or when passed on by tradition?
- ★ In our public schools and universities, are we preparing students for self-fulfillment as well as for saleable skills?
- ★ Should workers find self-satisfaction, enjoyment, and a voice about what happens in their everyday jobs, as well as in their everyday leisure hours?
- ★ What is the moral responsibility of the mass media—especially television—and the government in terms of the people they serve?
- ★ Does loving your neighbor mean respecting the humanity of people no matter what they wear, how they look, how they act, how much money they make, where they come from, or whether you agree with them?
- ★ Have the churches lost their traditional role as the soul of democracy and the community meetinghouse because they are failing to apply their faith as a conscience in the world around them?

What questions would you add to this list?

The main concern of both the Constitution and the Declaration of Independence was to care for the people first. But the way in which many people still suffer, their goal was not fully achieved.

—KATHLEEN WIKER, 17, HEIDELBERG, PA.



ENTERING THE THIRD CENTURY

DON'T MISS THESE!

WHAT ARE OTHER TEENS DOING?

A whole issue packed full of stories of teen-run projects which respond to their own needs and the needs of others. Now you won't have the excuse to ask, "What can I do?"

THE ANSWER TO CULTS AND COPING

If your faith is real, you can cope with most personal problems. To help you make your faith relevant, future issues will feature prayers and meditations, Biblical interpretations, and writings for youth by theologians and psychologists.

WRONG IDEA ABOUT "HILLBILLY"?

The people of Appalachia are a much misunderstood group, living in the largest ghetto of the nation. With their help, we intend to clear the air in a forthcoming issue.

MONEY IS THE ROOT . . .

Whether you're talking about the cost of a date, or a car, or a college education, or feeding the world, or inflation, or unemployment, or welfare, you'll be interested in our special issue on money. Our values show in our attitudes toward money.

THE BEST ART BY YOUTH

The winners of our 1976 Creative Arts Awards competition will be appearing in a forthcoming issue. Don't miss it.

IS ALCOHOL AN ESCAPE?

Drinking may be socially acceptable in many circles, but it is increasingly becoming a major problem among high school youth. See our special issue on drugs, alcohol, and teens.

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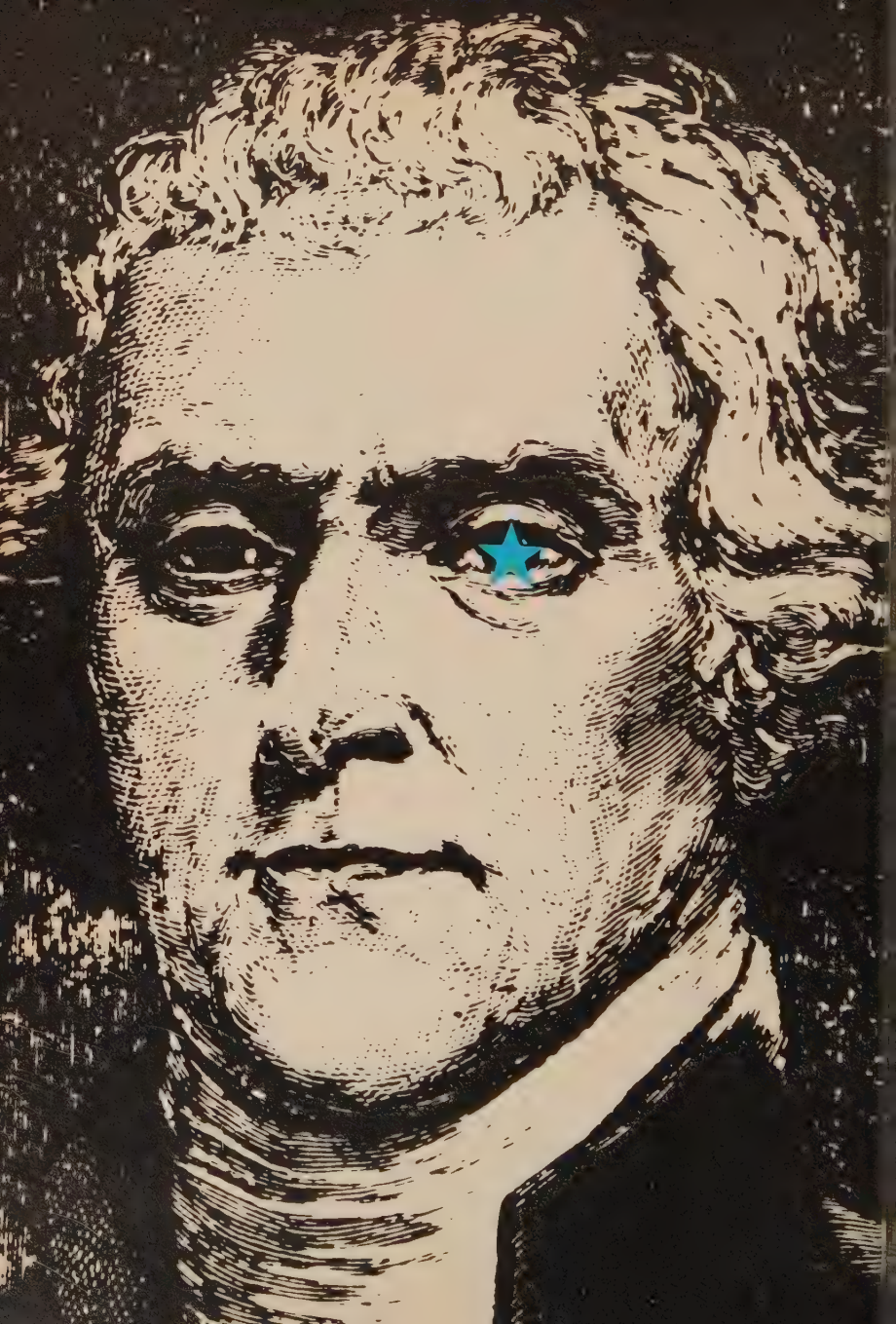

THE PRESIDENT SOUGHT GUIDANCE FROM THE TEACHINGS OF JESUS

BY WAYNE B. ROBINSON

Night after night for at least an hour, the President of the United States sat, searching over the Gospels, comparing the original Greek to the Latin, French, and English translations. His quest was for moral guidance from the teachings of Jesus—teachings he regarded as the "most sublime that (have) ever been taught by man." After years of hard work with the Gospels, he finally put together his own "Bible"—an edited version of the Gospels with the Greek, Latin, French, and English in parallel columns. Contained in it were only those passages he thought belonged authentically to Jesus and which were in accord with "reason." He said that this document proved that he, himself, was a *"real Christian . . .* very different from those who call *me* infidel."

What a remarkable picture—a President of the United States so deeply concerned about the teachings of Jesus and about guidance from them in moral decisions and yet one who felt the need to defend himself as a "real Christian" over

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Dr. Wayne B. Robinson is pastor of First Congregational Church of Robbinsdale (United Church of Christ), Robbinsdale, Minn.

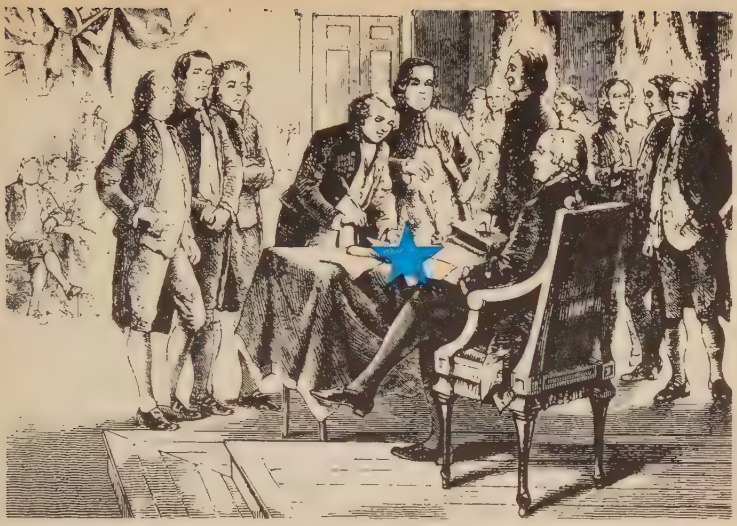
against those who were attacking him as an "infidel." Yet to many "good" church folk, in those first few decades of our country's existence, Thomas Jefferson did indeed seem like *the* enemy of their faith. But why?

One reason was his long and ultimately successful struggle to guarantee the separation of church and state. When this happened, tax support was cut off for the so-called "established" churches. This in turn led to the antagonism of many members of the "established" churches. He was not anti-church, however. He was simply acting on his conviction that no one should force his or her beliefs on another: ". . . the effect of coercion has been to make one half of the world fools, and the other half hypocrites." He also believed strongly that no one should be compelled to support a church he did not believe in. In addition to the flack he got over the freedom-of-religion issue, he was a very private person when it came to his personal faith. Even his own grandchildren were unaware of his special version of the Gospels until after his death.

In spite of this, the religion of Jefferson and of many of his contemporaries has become so deeply immersed in the mainstream of American thought that we're not even aware of how much influence it still has on us. As a result, people "quote" him all the time without even knowing that that is what they are doing.

Because of this and because this Bicentennial year also includes the 150th anniversary of Jefferson's death on July 4, 1826, I think that it is worth looking at some of the main features of Jefferson's religion. I'd like to look especially at four key belief areas that speak to each of us in various ways. They are: *God* (What's at the "center" of things; what makes life worth living?); *"man"* (What makes human beings special?); *sin* (What do we do when we don't do what we "should" do?); and *redemption* (How do we conquer what we regard as "sin"?). In each case, I hope you'll ask yourself how that compares to what you know about what the Bible says, and ask yourself how *you* would fill in each of these belief areas.

The first belief area then is God. As a bit of background, it's well to recall that Jefferson was, among many other things, a dedicated architect and inventor. Among his proudest designs were that of his home at Monticello (which my kids call the "nickel house") and the campus of the University of Virginia. He even designed his own light-weight folding chair that he took with him to sit on for worship (when he went). This kind of background is important because Jefferson saw God as a kind heavenly architect who did a pretty decent job of designing the world (created "all men equal," designed



HUMAN BEINGS ARE NOT SOLELY CREATURES OF REASON AND WORK, AS JEFFERSON BELIEVED, BUT ALSO PERSONS OF FEELINGS AND PLAY

in "inalienable rights," etc.) and like any good architect, then left it up to the clients (us) to use it properly. To find out how to do that, we need only look at the world and at the instructions for its use (in the teachings of Jesus and other ethical teachers). But like any good architect, God has little or no ongoing relationship with what he designed.

". . . When we take a view of the universe . . . it is impossible for the human mind not to perceive and feel a conviction of design . . . impossible not to believe that there is in all this design . . . a Fabricator of all things . . ." (in a letter to John Adams, April 11, 1823).

Second, what about human beings? Said Jefferson, the key things that distinguish human beings are reason, the capacity to make or manipulate things, and freedom. Writing to his young nephew about reason, he said, "Question with boldness even the existence of a God; because if there be one he must approve of the homage of reason more than that of blindfolded fear . . . your own reason is the only oracle given you by heaven." What this leaves out, among other things, is emotion—and we'll come back to

MORE THAN THE ARCHITECT OF THE WORLD WHO LEFT HIS "CLIENTS" TAKE OVER, GOD IS ACTIVE TODAY, CALLING US TO A NEW FUTURE

that. The next human feature—man as a maker or manipulator—is a reflection of his picture of God. This concept has become such a part of our life that we still describe success as "having it *made.*" The last of the three elements that distinguish humans—freedom—is of course written into the Declaration of Independence of which he was the principle author. A passage that he wrote for the Declaration but which was deleted from the final version by others gives us a feel for Jefferson's passion for freedom. He wrote of the King of England: "He has waged cruel war against *human nature itself,* violating its most sacred rights of life and liberty of a distant people who never offended him . . ."

With this last statement, we are already into what Jefferson regarded as "sin." The most serious sin is for one person to attempt to deny another the inalienable right of liberty. Beyond that, laziness (not "making it" as you should), uncontrolled emotion (not using your "head"), and depending on others are the cardinal vices. These come out over and over again in his correspondence with his three daughters, especially with Patsy

the oldest. Their mother had died from an illness that resulted from the birth of the youngest, leaving Jefferson with the main responsibility for them. When he went as envoy to France, he took Patsy with him and placed her in a boarding school there. In one of her letters to him, she wrote that she was finding it hard to concentrate on her homework. He wrote her back and warned her that she could fall prey to all kinds of emotional problems ("hysteria") and even physical problems (a "diseased body") if she didn't keep busy and do her lessons as she should! It was downright un-American not to find some way to solve every problem or to "lean" on anyone else. He concluded that no one who kept busy ever got "hysterical!" In her letter back to her father, Patsy avoided his advice until the end when she assured him that she probably could find some way to keep up with her studies and said "as for the hysterics, you may be quiet on that—I am not (quite) lazy enough to fear them."

If these are the "sins" that keep people from achieving the "good life," the way to overcome them and achieve "redemption" is through education. As Jefferson said, "Enlighten the people generally, and oppressions of body and mind will vanish like evil spirits at the dawn of day." The crowning achievement of his life was the creation of the University of Virginia, which, he wrote, would be based "on the illimitable freedom of the human mind. For here we are not afraid to follow truth wherever it may lead . . ."

For his grave, Jefferson ordered that the inscription should read:

"Here was Buried
Thomas Jefferson
Author of the Declaration
of American Independence,
of the Statute of Virginia
for Religious Freedom,
and Father of the University of
Virginia."

Jefferson's vision of life has without question been one of the most powerful influences in shaping the popular religion of the nation. The "truths" he formulated have become nearly as "self-evident" as those he wrote into the Declaration of Independence. And yet much of that vision needs to be challenged. The Biblical God is not just a Being who started things in motion, but rather a God who stands in active relationship to the world, calling us to a new and more adequate future. Human beings are not just ones who use their reason and devote their lives to work, but they are persons who also feel and play. Sin is more than laziness and not using your head; it's also judging others, it's pride, it's economic exploitation, and much else. And redemption does not come about by education alone, but by the forgiveness and power to start anew offered to us by the Author of Life. □

The Neshaminy-Warwick Presbyterian Church is a preserved colonial structure.

Rev. George Wirth and two members of the youth groups sing a colonial hymn.

Dressed in colonial garb, a group examines the tomb of William Tennent, founder of the Neshaminy church.

A COMMON CUP WITH THE COLONIAL PAST

BY JAY HOLLINSWORTH AND GEORGE WIRTH

"We didn't just want to put on colonial costumes and relive the old days," stated Laurie Fergusson, a high school senior. "Neither did we want to go completely contemporary." She was referring to what came to be called a "colonial worship service," and was a project of learning, sharing, cooperation and fun between two Philadelphia-area United Presbyterian churches.

The learning started when young people from both the 250-year-old Neshaminy-Warwick Church and the 103-year-old Bryn Mawr Presbyterian Church began to research the history of each church. Fascinating facts turned up. For instance, during the 1730's, Rev. William Tennent, of the Neshaminy church, established the Log College, the first educational institution for Presbyterian ministers in the colonies. This college later became Princeton University. And Charles Beatty, Neshaminy's second pastor, was Benjamin Franklin's chaplain and advisor. The Bryn Mawr church, founded just after the Civil War, counted Woodrow Wilson, 27th President of the U.S., among its active members during his professorship at nearby Bryn Mawr College.

But more than just fascinating facts emerged. Both churches have a rich history which became part of the presentation during the colonial service.

"It seemed to us," Laurie continued, "That the whole purpose should be to celebrate as Christians our past, present and future—and what the church ought to be doing as we move on into that future."

The planning group of youth

Jay Hollinsworth is a minister at the Neshaminy-Warwick Presbyterian Church, in Hartsville, Pa. George Wirth is a minister at the Bryn Mawr Presbyterian Church, Bryn Mawr, Pa.

from both churches projected an evening event which would include a tour of the historic Neshaminy church, an old-fashioned pot luck dinner, a time for each youth group to present their church's history, and a worship service and celebration of the Lord's Supper.

While the young people planned and researched, youth ministers Jay Hollinsworth and George Wirth, from Neshaminy and Bryn Mawr, began rummaging through 18th century sermons and session minutes kept in the archives of the Presbyterian Historical Society. A fortunate discovery, which was to make the colonial worship service a very special one, was finding the original pewter communion set that had been used in 1740 by the Neshaminy church. Meanwhile, the young people were busy making replicas of the colonial tokens used by Christians in the early 18th century to receive communion. It was

The metal communion token was embossed with a flaming heart, a symbol for purity.

"USING THE SAME CHALICES AND BREAD PLATES USED 250 YEARS AGO MADE THE SERVICE EVEN MORE MEANINGFUL."

customary for Presbyterians livi during that time to receive the tokens from their pastor, af having followed the necessary ste of prayer, Bible-study, self-exa ination and personal confessio They then presented the tok before receiving communion. T group copied original tokens us by the Old Pine Church in Phi delphia. Other young peo formed small committees to wo on the historical presentatio making banners, preparing the to and dinner, worship and comm nion. The two youth choirs, so 100 voices in all, worked for t months on 18th and 20th centu hymns and anthems.

"Many young people joi forces to plan for and carry out t event," recalled Chuck Holma president of the Neshaminy You Fellowship. "It became a r unifying experience for us all."

Sunday night, February 1, rived. Many people appeared colonial costume, but traveled bus and car, not buckboard or hor as in the past. The historic tour a dinner gave everyone time to m and enjoy one another. Th

The pewter communion set was brought to the colonies in the 1740's.

followed the slide presentations, Revolutionary War anecdotes and historical sketches given by members of both youth groups.

By 8:00 p.m., over 300 youth and adults had gathered in the colonial sanctuary for worship. Robert Plimpton, choir director from Bryn Mawr, began the service with an adaptation of the 18th century "lining-out," where the "foresinger" would teach the congregation the Psalms by singing a phrase and letting the people repeat it back until all verses had been learned. As sophomore Ruth Woodward played the flute prelude by 18th century composer G. F. Handel, the congregation began to sense a unity with other Christians who had worshipped in the sanctuary since 1726.

Doug Reed led the same Call to Worship that had been given by the minister in July, 1775: "We are called by the voice of our country, to prostrate ourselves before the King of Kings; and, with fasting, and mourning, and prayer, to beseech him to spare the further effusion of human blood, to close our civil discords, and to make us once more a united and happy nation and plead with heaven the cause of a bleeding people; we will hope that the mingled intercessions of this continent will reach the ear of Jehovah, and secure us the assistance of his almighty arm."

The congregation rose to sing "Old Hundredth," a hymn from John Calvin's *Geneva Psalter,* and were then led in the Prayer of Confession and Assurance of Pardon by sophomore Sally Mattison. The combined choirs sang "Wake Ev'ry Breath and Ev'ry String" by William Billings, the most influential composer of religious music in colonial America.

Four more students led in the

Scripture Readings from Deuteronomy 8:11-20 and Romans 12, and in the prayers. Michael Brown of Neshaminy then gave a startling Concern of the Church as he called the people back to the days when Neshaminy's second pastor, Nathaniel Irwin, had been forced to flee from his pulpit under British attack: "We ask your prayers for pastor Irwin, and hope he and his family can safely join us again soon."

The offering was designated to help the Philadelphia Presbytery fight local hunger, and the offertory by Buryl Red, "In Remembrance" (a contemporary piece from "Celebrate Life") was sung in deep rich harmony by the choirs.

The sermon by Jay Hollinsworth and George Wirth called the congregation to recognize the commitment and vision of colonial Christians who gave us the freedom to worship that we take so much for granted today. "Our task in this time is to make our Christian faith clear and compelling to a world that needs the love of Christ. Our past has given us a basic framework for our faith. Our present compells us to choose whom we will serve and follow. And our future—the hope we have for our church and its impact on the world of tomorrow—depends on how seriously young people take, and are able to express, their faith."

As the youth and adult elders and deacons uncovered the elements of the Lord's Supper, revealing the

"WE WERE CELEBRATING THE PAST, PRESENT, AND FUTURE—TOMORROW DEPENDS ON HOW SERIOUSLY YOUTH TAKE THEIR FAITH."

beautiful pewter communion s brought to the colonies aroun 1740, a silent hush spread throug out the congregation. It was th heart of the service, for here b lievers prayed and took the brea and cup in remembrance of Chri and in renewal of their faith.

"Serving communion that nig was a spiritual experience that I wi never forget," said Abby Shultz, junior and elder.

"The communion service wl celebrated with the use of th common cup, and this brought our minds the past," added Evely Keagy, a ruling elder in the Neshi miny church. "Perhaps we we holding in our hands and touchin to our lips the cup that, many yea ago, William Tennent, the found of this church, may have held in h hands and touched to his lips. Th chalices and bread plates we we using were 250 years old, and ve beautiful."

The closing hymn, "Rejoice Y Pure in Heart" by Richard Dirkse a modern composer, lifted th congregation into praise and joy. was sung vigorously and with th spirit that had been working amon

ne people for months leading up to at final moment.

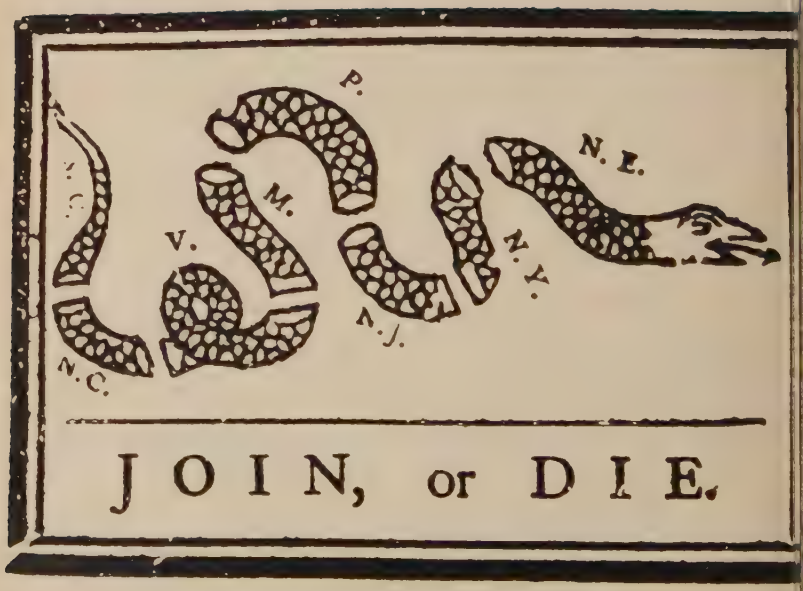
What happened in suburban hiladelphia on February 1 has een and will be happening across e U.S. in churches during this icentennial year. It's a rare opporinity to focus on our religious eritage and at the same time look head to the future. It has been said hat, "the Christian church is lways one generation away from extinction." If youth in our churches today are caught up in the power and purpose of the faith, then we can hope for a stronger, richer, more prophetic church as we move into our third century. Evelyn Keagy summed it up well when she said, "The entire evening could not have been more meaningful. I'm very grateful to have been given the opportunity to assist in its preparation." □

A combined choir of about 100 youth raised the congregation's spirits with colonial and modern music.

Ministers Jay Hollinsworth (left) and George Wirth (right) exit down the center aisle at the close of the service.

CARTOONISTS
THEY WERE THER

Ben Franklin's cartoon of the divided serpent was used to support his "plan of union" for the 13 colonies. It is believed to be the first editorial cartoon to appear in a U.S. newspaper. In the years that followed, the style of the illustrations varied, but artists in Europe and in America used pens and brushes to caricatur opponent, to make folly of th enemy's position, and to sup their own causes. Cartoon cri helped shape events and opini their day, as they reflected on behavior of their day.



Pennsylvania Gazette, May 9, 1754

THE WISE MEN of GOTHAM and their GOOSE

London, 1776

GROWING PAINS

Little known today are those segments of U.S. history when the young nation was "growing up"—finding its identity at home and abroad. What form should the government take in writing its Constitution? What currency, system of banking, labor relations, trade agreements, etc., should be established? The freedom of slaves was continually an issue. The "frontiers" were explored, annexed, and developed. Relationships with other nations swung in the balance. Always agonizing but always maturing were the heated debates, the workers' strikes, the citizens' rebellions, and the wars against Indians, foreign nationals, and fellow citizens. Somehow somewhere someone with stature would appear on the scene to lead.

Long Abraham Lincoln a Little Longer

Frank Bellow,
Harper's Weekly, *November 26, 1864*

Consistency

Joseph Kepler, Puck, *January 21, 1891*

The World's Constable

Louis Dalrymple, Judge, *January 7, 1905*

TAMING THE TIGER!

One of the most influential editorial cartoonists was Thomas Nast, whose favorite target was the Tweed Ring of New York City. He exposed the corruption of this Tammany Hall political machine with a series of cartoons. The "Tammany Tiger" was most influential in bringing about Tweed's defeat in the elections of 1871. (Nast also popularized the Democratic donkey and originated the Republican elephant.) The country survived other political and economic crises such as the unsuccessful impeachment of Andrew Johnson, the scandal-ridden Grant administration, the "Teapot Dome" scandals of the Harding administration, the Wall Street market crash of 1929 and the following Depression, and the more recent Watergate scandal. To have survived 200 years as a democracy reflects a unity of purpose and an ability for self-cleansing.

Harper's Weekly, *November 11, 1871*

HUMANITY'S SHAME

Army Medical Examiner: "At last a perfect soldier!"

Robert Minor, The Masses, *August 1916*

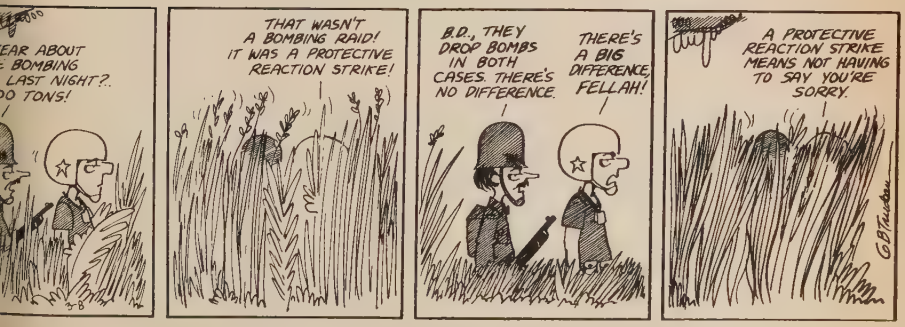
War is the most disliked and destructive part of history. Yet human history is more often divided by the dates of the wars its people fought than by their periods of peace. People know there must be a better way to solve problems, but they and their leaders have failed to find it.

Often the press has been influential in keeping a nation out of, or getting it into, wars. For example, many feel it was "yellow journalism" that got the U.S. into the Spanish-American War. And always the people who suffer most in war are the soldiers and their families.

The Only Way We Can Save Her

Carey Orr, The Tribune, *(Chicago), September 9, 1939, used by permission of the Chicago Tribune—New York News Syndicate.*

Doonesbury



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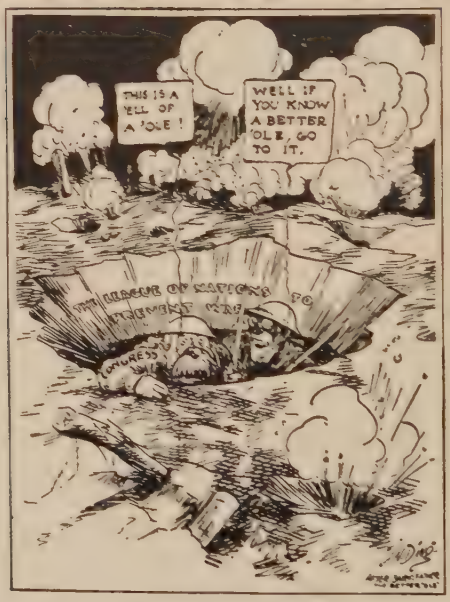
PEACE: THE ULTIMATE DREAM

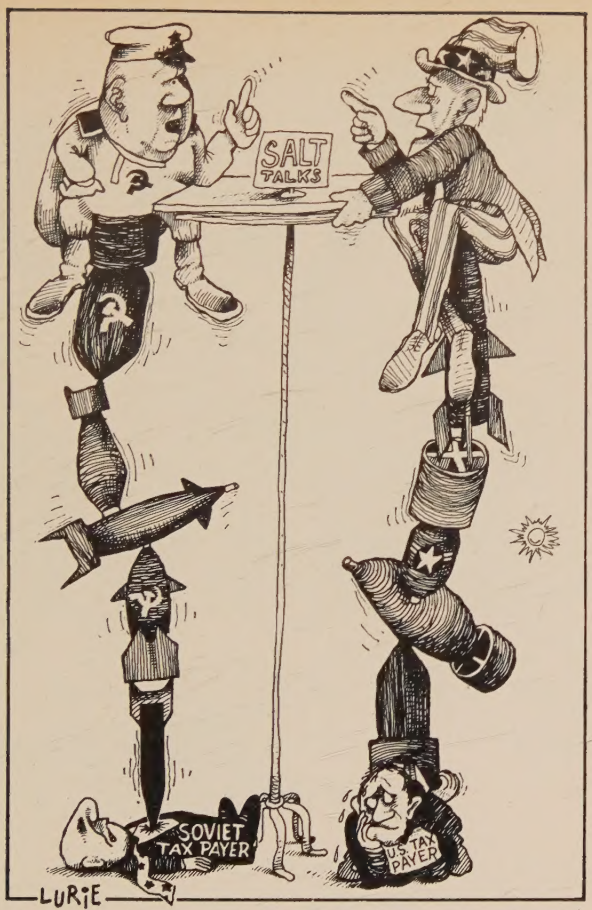
The League of Nations Argument in a Nutshell



Ding's Half Century, *1919, used by permission of the J. N. Darling Foundation.*

The Small Society

Brickman, The Evening Star, *(Washington, D.C.), June 7, 1966, used by permission of Washington Star Syndicate.*



Ranan Lurie, Newsweek International, *December 30, 1970,*
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Peace has been the ultimate dream of humanity. Many treaties have been made and broken. But as war becomes more inhuman and as "The Bomb" makes world-wide destruction a potential reality, nations have recognized the necessity to limit wars, perhaps even eliminate them. From the mistakes of the League of Nations grew the United Nations. From the threats of nuclear power, the hopes of rising new nations, and the desperation of the world's dispossessed, have emerged a quest for some sort of sanity of mutual self-preservation, as well as mutual self-respect.

DON'T TREAD ON ME!

Gen. Rosalie Jones Crossing the Delaware

James H. Donahey, Cleveland Plain Dealer, *February 15, 1913.*

All persons want to be respected and treated as human beings—have good health and shelter, be educated, work for a living, play, worship freely, think freely, and have a voice in decisions affecting their own lives. The United States is the mother of movements for justice. The courageous, the dispossessed, and the prophetic have championed such fights for human rights, while the power-possessed and the insecure have sought to deny such rights. Until all feel truly free, none will fully know true freedom.

. . . One nation, divisible, with liberty and justice for some."

Paul Conrad, © Los Angeles Times, *1973. Reprinted with permission.*

Tony Auth, Philadelphia Inquirer, *October 11, 1973, used by permission.*

FORUM: U.S. SENATOR AND OTHER CITIZENS 2

BICENTENNIAL BINGE 12
Cartoons by Doug Brunner

BUFFALO BILL GETS ALTMAN TREATMENT 18
By Lewis Archibald

TOUCH 'N GO 26
Letters from readers

"WE THE PEOPLE" 27
A 16-page celebration

HISTORY MAKERS 30
A word puzzle

IRON-ON TRANSFER
AN INDIAN PRAYER
A prayer

JEFFERSON'S FAITH INFLUENCES US TODAY
By Wayne Robinson

TEENS WORSHIP IN COLONIAL STYLE
By Jay Hollinsworth and George Wirth

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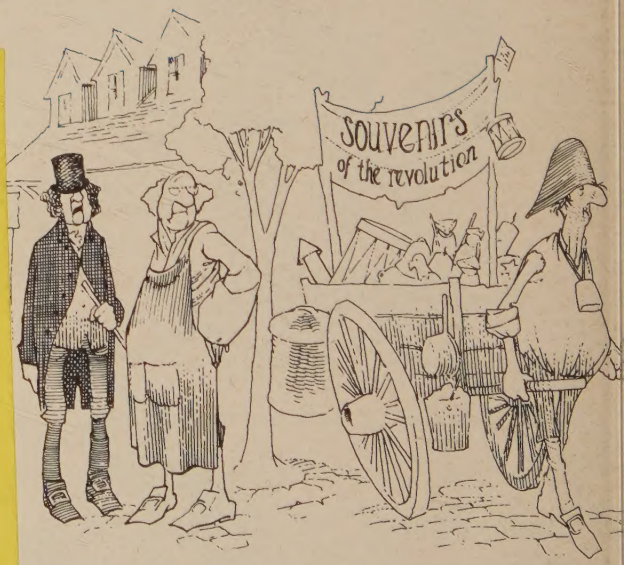

but that's tasteless."

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